AN ANTIDOTE Against the Common Plague Of the WORLD.

OR,

An Answer to a small Treatise,

(as in water, face answereth to face)
intituled *Saltmarsh* returned from the dead:

And by transplacing the letters of his name, this is *Smartlash*, Ascend into the throne of equity, for the Araignment of false Interpretours of the word of God.

Summoned out of all ages, to appear, under the penalty of death, challenging the consent, or forbidding to gainsay the common approved priesthood of this Age.

What hast thou done, the voice of thy brothers blood, cries unto me from the ground, Gen. 4. 10.

LONDON,
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Cy Sam: Gorton

BIBLIOTHECA · BODLEIANA

To His Highneſs

OLIVER

Lord

PROTECTOR,

Of

ENGLAND, SCOTLAND, and IRELAND, with the Dominions thereto belonging.

I Am in a ſtrait in this mine attempt, in daring to dedicate this ſmall piece unto your Highneſs, the ſpirit of man ſtanding alwayes in ſuch readineſs (naturally) as a croking frog, in thoſe Magicians of Egypt, to procure

the favour of, and gain intereſt in, the moſt publick and eminent men, only for private ends and ſelf-reſpects.

But the ſimplicity and ſingleneſs of my proper intent is ſuch in this deſigne, together with the freedome of my ſpirit to proſtrate my humble diſires, (in publick view) after the proſperity of your Highneſs in eternal things, that I am born up, and incouraged hereunto.

For God hath ſhewed me what all terrene and temporary affairs amount unto; yea, even of the greateſt men, not being uſed to promote the honour of that one only, and eternally anointed.

For though a man may be but of a low ſtature, even as a ſhrub in his age, in the view and account of men, yet if he run well with Zacheus, and be take him-

himſelf to the top of the Sycomore tree, he may come to take a juſt and joyful view, of him who is Lord over all; though otherwiſe the preſs of ſuch as are taller then he, may ſeem to hinder him from coming nearer; but if he know the way wherein the Lord paſſeth along, he may take a direct and fruitful view of him, notwithſtanding the crowd.

I know not but that God hath made your Highneſs the mirrour of this age, as alſo exemplary for that to come, wherein the greateſt glories of this world in the men thereof, may take a true view of their deformed faces, and that in the ſeveral feitures and figures thereof.

For I could never learn that you have purſued the honour thereof, but

only have been conſtrained through the urgency of a mighty hand of God purſuing your ſelf, to yield your ſelf over thereunto, when neceſsitie hath clothed you upon, and adorned you therewith.

Which is a thing rare to be found in this generation, or in any age, and therefore a myrrour, to be looked into, and admired with reſpect unto the beſt of men alſo.

No man can deny, but that God hath made you an inſtrument whereby to work wonderful changes, and that in high, though tranſitory affairs, making you a terrour to your enemies, and in a covert from the ſtorm, unto ſuch as profeſs friendſhip unto the cauſe of Chriſt.

I muſt confeſs, that the reports which I have heard, the things which I have ſeen, that have proceeded from

your

your own lips, as alſo what I have ſenſibly felt, and taſted of (though in a remote corner of the earth) have ſo diſſolved my heart to take the impreſſions thereof, that I cannot but perſwade my ſelf that your ſpirit profoundly looks into, and is in honourable and skilful motion, activity, and atchievements, in, and about that only weighty and great change, which concerns the life and death, humiliation, and raign of the Son of God; a change of ſtate, carrying in it kingdom, power, and glory, infinitely tranſcending the rule and protection of England, Scotland, *and* Ireland, *with the dominions thereto belonging.*

For this hath in it reallity, of all kingdomes, in their ſeverall and various diſtinctions of glory, and power; not exempt-

exempting one of all them which the common adverſary the devil propoſed unto Chriſt, but the wiſdome whereby he preſents them, would have falſified them unto Chriſt, in point of that wherein the reallity of power and glory is properly terminated, and for ever ſtands, which being truly erected and rightly ordered, never departs from you; no more then the glory of the conqueſt and victory, together with his ſtrength, wiſdome, and skill to raigne, departs from the ſon of God, but abide upon him for ever.

I durſt not preſume this ſmall piece to your Highneſs, which was but briefly uttered according to our poore accuſtomed indeavours in our dayly exerciſe, without either Library, or time to make uſe of any ſuch things, in this rude,

rude, incumbring, and way-less wilderness.

But that I think it hath in it those two mites, which that poor widow cast into the treasury, which proved of more worth in Christs acceptation, then the offerings of Scribes, Pharises, and Elders, and all the wealthy of the world; for she gave out all her living, which consisted in two mites: the word mite is such a diminative, as that it procures, and gains, all increase; for she gives away the wealth and glory of her husband unto diminution, which is the riches and glory of the creature, in which tender, gift, or diminution, doth consist the Cross of Christ, in his death to all carnal and transient things, proper to the life and law of the flesh.

And she throws in all the miseries

of mankind, which might ariſe, and grow, out of her widow-hood, and loſs of all her former ſupplies and excellencies, in the loſs and diminution whereof, the Son of God makes manifeſt his own riches and power; and theſe are mites, or diminutives, yea, they are individuals, we cannot give part of either of them into the treaſury, according to the nature of an acceptable offering, but we muſt give them all; for he hath all our glory humane, ſo, as to conſume and diminiſh it upon the altar, and he hath all the miſeries of man (thus offered) to diminiſh it alſo, in the bearing of it away, as upon the head of that ſcape-goat into the wilderneſs, or land of Shiner, *to ſet it there upon its proper baſe.*

Which twain, namely, temporary and

ranſient glory, and miſery, are all that man lives upon, viz. *upon his own bodily or humane exerciſe, and doings, thinking thereby to obtain the favour of God; or elſe upon his own tranſient and humane ſufferings, whereby he hopes to eſcape the diſpleaſure of God: which twain make but one farthing, or quadril, that is, one ſtate or condition of man, conſidered naturally and originally, as ſpringing from the earth, or that firſt Adam conſiſting thereof.*

But being thus caſt into the treaſury, or ſtorehouſe of the Son of God, it is that one ſtate and condition of Jeſus Chriſt, in whoſe approbation we are received (as that widow of threeſcore yeares of ge or above) into that houſe and templ· of God, out of which treary we find ſufficiency and plenty to live

upon forever; whereas the rich give only out of their ſuperfluity, for it is ever ſuperfluous to add or lay out any of the glory & wealth of the creature, unto the riches and glory of the Son of God, which is the proper way of living to the men of the world, either to add ſomething to the crown or croſs of Chriſt, that is humaue and temporary, and whatſoever they give out in that manner, they ſtill keep in the main ſtock of their own livelyhood in themſelves, which living after the fleſh is death, & ſuch riches are a meer deprivation of all the holy things of God.

But a true widow neither owns the worlds miſeries, nor yet its mercies, for ſhe knows both the one & the other are cruelty, but only lives upon that ſtock in the treaſury in the diminiſhing & demoliſhing of them both. If

If theſe two mites were not here tendred, in the true manner of the offering of them, as alſo the nature of the ſuperfluous offerings of the rich (and that in ſuch ſort) as they are not found in the common records, pulpit, ſchools, elderſhips, and great ſtudents of this age, I would hide my ſelf in ſome corner of the temple, rather then make tender of them to publick view, much leſs to one of your atchievments, & give me leave humbly to profeſs, that I know the principles upon wch the common prieſthood of this age ſtands, to be inconſiſtant to the true intent & ſcope of theſe following lines; & in point of a matter of no leſs weight then of life & death eternal, & if any man, receiving his miniſtry from the degrees in ſchools, laying on of hands by the presbitery, or elderſhip, as commonly

and practised in these dayes, or such as are appointed to examine, correct, and reform, insufficient ministries; if any such will undertake to answer for themselves, by giving a punctual and plain account of their doctrine, according to the true intent and scope of this small Epistle, in any, or in all the particulars contained therein, not striving about words, but look to the truth of the matter; they shall (if God spare life) be as faithfully answered, with profession made, what is thought of their arguments, and upon what grounds, as this is faithfully, and loyally, out of an affectionated heart presented to your Highness.

And that to the intent that in case a carnal Counsel, Synod, or Eldership, should pass some unjust censure upon it, brand-

branding it with errour, when men now awake, may be fallen aſleep, there might be a remonſtrance found to declare the nature of their act; for it is an eaſie thing for ſuch to condemn, as errours, ſuch things as come not within the compaſs of carnal capacity, or elſe ſtands in there light to hinder their attaining to the glory of this world.

And as for Logical argument, height of ſtyle, Elegant, and Rhetorical expreſsions; as we have little of them, ſo we matter them not much, but only keep to that real truth and ſubſtance, which will abide in us for ever; yet do we not deny unto any thing, its proper excellency, or eminency, in whatſoever it excelleth: Therefore we can freely give all relations amongſt men, their proper terms and

titles,

titles, afford them their proper places and offices, if conducing unto, and tollerable in humane ſocieties, as well as we can afford the Sun, Moon, and Stars in the firmament, their names, places, offices, or that conjugall tie betwixt man and wife, for the propagation of mankind on the earth.

Elſe we ſhould go about to race out that, which the almighty hath ſtamped upon the creature as a document, to figure out, and point unto eternal things in Chriſt, and ſo lay mans ſpirit waſt of any capacity, to gather up the mind and intents of one another, whereby we ſhould become barbarous each to other, debarred and ſhut out, from the uſe of communion, in that way of rationallity, wherein properly man excels all other creatures.

For

For how ſhould we know, or to what ſhould we have recourſe, in the divers and variety of diſtinctions appertaining to the kingdome of God, to make them ſpeakable one to another, if not to the ſeveral diſtinctions which God hath ſet among the creatures, unto which he elegantly aludes in the expreſsing and revealing of himſelf, as in way of family, by father and ſon, in way of order, by city and field; and in way of rule and authority, by Prince and people: if we ſhould not maintain ſuch names, terms, and titles, how ſhould the figure or letter of the word be preſerved in the world, which proves as true a ſnare, through the wiſdome of the ſerpent, to catch men in, unto deſtruction, as the temptations of Satan have an iſſue and way of eſcape given

unto them in the Saints, by that wiſdome of God, whereby they prove as inlets into the kingdome.

The Scriptures deny not a ſouldier his titles, only let him put no man in fear, nor accuſe any falſly, and be content with their allowance, in all their proſecutions, uſing their place aright. And with like cautions, all places, and titles, may be uſed, which are tollerable and uſeful in humane ſocieties; even by the Saints and people of God, for all things are lawful, though not in every perſon at all times expedient; neither are we to be brought under the power of any thing that is tranſitory and humane.

The moſt profitable uſe that I know, of all things viſible to humane underſtanding, is to take them all as proper

figures

figures (as the phraſe of the Apoſtle is) whereby we caſt up an account of ſubſtantial, material, and eternal things, and according as we are poſſeſſed of the durable treaſure, ſo the figure looſeth its natural uſe and virtue, (which otherwiſe it inclineth and ſerveth unto) canſelling it ſelf in the very act of caſting up the juſt and perfect ſumm; therefore we are to uſe the world as though we uſed it not, both with reſpect to the diverſity, and alſo the univerſality thereof, becauſe the figure of it paſſeth away.

Thoſe renowned Chriſtian expreſſions, pathetical, and plain, in edicts come from your mouth, have rejoiced my heart, unto Immaduêre Lachrymis genæ; *and have imboldned me thus far, wherein I am proſtrate as an*

unworthy ſervant to your highneſs, in whatſoever is conſonant to a Chriſtian courſe.

Samuel Gorton.

From *Warwick* in the *Naniganſet Bay*,
this preſent *October* the 20. 1656.
New England.

THE EPISTLE TO THE READER:

Which may ſerve as a Paraphraſe upon the ninth Chapter of the firſt Epiſtle of *Paul* to the CORINTHIANS.

Chriſtian Reader, For unto thee only this ſmall Pitance (which concerns interpretation of the word of God) is intended by the Penman hereof; who cannot expect from any other a voluntary conſent from any concordancy of judgment, or ſympathy of deſire and affection in point of any thing here expreſſed, according to the true intent and ſcope of the Authour; for where the Authour and the Penman are twain, there is never a true account of Stewardſhip brought in by any imployd about the things of God.

Thus much through infinite favour and grace God hath revealed unto us, that whereſoever that ſpirit reſides not, which firſt framed the mind of the Son of God, according to the eternal wiſdom, to judge of all things as God judgeth, the love of God was never ſhed abroad in that heart, for the ſpirit of faith works by love, and where the love of God is not, there is the love of this world, which is of that wicked ones; and the love of the world is enmity with God; and the ſpirit of envy never makes good conſtruction of the expreſſions of him it doth repugn; therefore where the Spirit of

Chriſt reſides not, there can never be good conſtruction given of the words of Chriſt, for he hath a name given him that none can read but himſelf, and he is called the word of God, therefore all other readers are falſe interpreters, and that is the only in-let and progreſs of ſin and death in the world unto this day.

There be many who arogate a Call to interpret the word of God; Some holding themſelves ſet a part from the common affairs of this life in ſuch ſort, as they are not to intermeddle with any temporary occaſions; but to have all things brought in unto them, that concerns this preſent life, by the labours of and means of others, who ſtand not in that relation, neither to God nor men, which themſelves do, being men whoſe Calling is ſpiritual, and therefore not to be imployed about any carnal things, aſſuming Scripture for that purpoſe; not only from the equity of that Law given concerning *Levy*, but alſo as the Stand in the room of Chriſt, who is of greater deſerts to be maintained then *Levy* was.

There is one Scripture looks earneſtly upon me concerning this Point, which ſuch men make great uſe of to prove their Apoſtolical Authority to require Tythes, Stipends and Contributions; together with the honour of the upermoſt Seats where they come, with reſpect unto the dignity of their Calling and Office, above others of the Saints of God, in which regard (ſay they) all others are become debtors unto them, to contribute both wealth and honour, for which they aledge (as one ſpecial ground for ſuch ſupply) as having divine Authority on their ſide, 1 *Cor.* Cap. 9.

Which form of words they deal with as they do with all other expreſſions in the word of God, uſing it to mans ends and intents, and not according to the mind and intent of the Son of God.

For that which they go about to prove their Calling by to be ſpiritual and heavenly, is a direct Declaration, given out by the Spirit of God to prove their Miniſtry to be carnal and earthly; give me leave therefore as briefly as I can, to declare from that Scripture, what God ſeems (*as by his eye*) to direct and guide unto.

Our

Our Apoſtle in the former Chapter ſheweth the difference between Knowledge and Knowledge; the one in way of the fall of man from God; the other in the way of Reſurrection and Aſcenſion to God; the one puffeth up, (as an empty blader filled only with wind) above others; the other is filled with love to edification, which ever proſtrates it ſelf to the party known, where or in whatſoever he appeareth; the one ſitting at meat, or communicating in the Idols Temple; the other refuſing to eat carnally ſo long as the world ſtands, rather then to offend the Brother-hood.

And having concluded that an Idol, or an Idolathite (for there is a generation of them) is nothing in the world; and that there is but one God in truth and verity, though many do aſſume the names and titles of that one God; yet an Idolathite is nothing in the world, though they ſo aſſume, and arogate the tearms, becauſe the Son of God who is the Maker of all things, never contributed any thing unto the form thereof, no more then it can be ſaid that the holy Son of God did ever give out any thing to the being of the uncleanneſs of that unclean ſpirit, namely, the Devil, which an Idol is concluded to be by the Spirit of God; for whatſoever the Son of God gives being unto, is a work of Creation: but an Idol the Devils, is that *Abaddon*, and *Apollion*, that is, deſtruction, which is nothing of the work of God in Heaven or in earth, and ſo is nothing in the world: Therefore but one God, or power of Creation of all things, for an Idol is the ruin and deſtruction of Gods proper creating vertue where it is erected, which erection of an Idol is to terminate the ſcope, true and proper intent, of any part of Gods word in any thing whatſoever beſides Jeſus Chriſt and him crucified, beſides which our Apoſtle acknowledgeth he deſires to know nothing.

For all other knowledge beſides that, or without that is thus explained by our Apoſtle, *viz. If any man*, or any thing, *ſee thee that haſt knowledge*, or ſee thee knowledge, or thee that art knowledge; for ſuch as mans wiſdom or knowledge is, ſuch is the man, for as it gives man his being, above all other creatures, ſo it gives diſtinctions of men among

themſelves: *Sit at meat in the Idols Temple*, that is, continue and abide communicating in the word and worſhip of God, as terminating any part of, or thing in, the Temple, or Pallace, in any carnal and fading matter or thing. *Shall not the conſcience*, or ſhall not that knowing together in thee, for there is a unity in Idols worſhip as certainly as there is in the worſhip of the true God in ſpirit and truth. *Of the weak*, that is, of ſuch as are ſick, or dead, being without, and deſtitute of that healthful Spirit of grace and life in Chriſt. *Be imboldned to eat things ſacrificed to Idols*, that is, what ever is in thee, or belonging unto that aſſembly of evil doers, ſhall be encouraged to yeild up it ſelf to the Rule of ſuch knowledge, for all things in man are governed by wiſdom and a ſpirit of teaching; therefore all things concerning the ſons of men, make their addreſſes to the light ſet up in the mind of man, of what nature or mind ſoever it be, to take their form, receive commiſſion, as alſo inſtruction for their progreſs in execution; therefore thou Idolatrous knowledg ſet up in the Idols Temple, art become the Authour of deſtruction, for there was never any deſtroyed ſince the world was, but by this thy knowledge, which puffs up with pride as an empty bladder, filled with nothing but with the wind of Satannical deluſion, where the ſubſtantiality of the Son of God never was, nor never will be.

Therefore he ſaith, *Through thy Knowledge*, or through this knowledge, for the party and property to know are never ſeparated, for man is not man but by ability to know, and that with reſpect to a God to be communicated with and worſhipped. *Shall thy weak brother periſh for whom Chriſt dyed*? that is, thou art the proper deſtruction of mankind, and for to ſave mankind Chriſt dyed; ſo that all thy weak brethren, ſick in ſoul, void of that healthful ſpirit of grace in Chriſt, who were, are, or ever ſhall be, thou art the proper inlet of deſtruction unto them all.

Yea, all for whom Chriſt died, or *all in whom Chriſt dyes*, that is, all in whom Chriſt dies in regard of all the operations of his Spirit, he is dead in them, and therefore he thus adds, *When ye ſin thus againſt your brethren, ye ſin againſt Chriſt*, that

that is, ye are not the Authours of deſtruction of ſuch as are near creatures, but ye are the Authours of the death and deſtruction of the Son of God in, and unto, your ſelves, and all that depend on this Knowledge, in whom the life of his Spirit hath no being, neither takes it place being tendred unto you. Whence our Apoſtle infers, *If meat offend my brother*, that is, if communicating in the word of God carnally, be the deſtruction of the Brother-hood, as that (ſacrifices offered by *Cain* carnally was) *I will not eat fleſh while the world ſtands that I may not offend my brother*, that is, I will not communicate carnally in the word and worſhip of God unto eternity, that ſo I may not deſtroy, but ſave that brother-hood kinded and alyed in Chriſt; as if he ſhould ſay, I will vindicate and cleare the ſtate of the Goſpel in the word and worſhip of God; ſo as never carnal or tranſitory thing was brought in by God to contribute, neither in point of being, nor of beauty, from the firſt to the laſt, from the original unto the end thereof.

And from this our Apoſtle proves himſelf to be an Apoſtle or Leader, and examplary by another manner of knowledge, and Miniſtry, according to that knowledge and wiſdome which tranſcends the knowledge of all the Idolathites in the world: opened and manifeſted unto us in the nineth Chapter: Which he firſt propounds unto us in a four-fold interrogation.

Verſ. 1. *Am I not an Apoſtle?* Wherein is firſt magnifical challenge, given to all falſe Apoſtles, or Leaders in that way of Idolatry, to bring in all their allegations to the contrary, and they ſhall ſee them all fruſtrate, and of no value, except to convince and condemn themſelves thereby.

Secondly, A tryumphant interrogation or confirmation hereof unto all the Saints, who can bring in their teſtimony and be as ſo many witneſſes of the truth hereof, being led by the ſame ſpirit, and therefore eye-witneſſes of the ſame thing.

2. *Am I not free?* that is, am I not freed from all intanglements of national Priviledges, natural Geneologies, Families, Tribes, and Ceremonial Injunctions, with which

my natural Stock, and Jewiſh Kindred are incumbred unto this day; are they not all become as dung and droſs unto me, having no bond or tye upon me at all.

Secondly, *Am I not free?*, that is, under what form or in what order ſoever, that City or Kingdom of God is preſcribed: Cannot I bring the Laws, Orders, Priviledges, and Benefits thereof to belong and appertain unto, and be the proper and peculiar intereſt of that miſtical body, and ſpiritual incorporation of Chriſt, and of every particular member thereof, as not being bound over as an Apprentice, to ſerve any carnal thing whatſoever.

3. *Have I not ſeen Jeſus Chriſt our Lord?* that is, have I not ſeen him as one born out of due time, in point of all natural reſpects, or as an Abortive (as the word is) rather then one that ever looked upon that natural ſun ſhine, or luſtre of mans wiſdom and glory? Did I not ſee him ſpiritually and in a miraculous manner, as I went to *Damaſcus*, beyond the intent of the high Prieſt in his Letters and Epiſtles given out, in that carnal *Jeruſalem*, and the whole Jewiſh Nation when as I ſaw no bodily ſhape of a man. Although *I opened mine eyes to ſee, yet I ſaw no man*, but only that ſpiritual light and brightneſs of that miſtical body, ſo tranſcending the light of the carnal Jew, which ſhone about me clearly at noon day, to the darkning of that Sun of their glory in the height thereof, in that way of all their carnal Doctrine and Miniſtry? Did I ever communicate with Chriſt carnally in point of bodily preſence, as other Apoſtles, to learn the Goſpel by humane voice gradually, as they to a carnal mind may ſeem to do? Did I ever eat or drink with him in ſuch reſpects as others of the Apoſtles are ſaid to do? No, the propagation and promoting of Chriſt, conſiſts in no ſuch things as men blind themſelves withal; Therefore mine Apoſtleſhip tranſcends the Knowledge and Miniſtry of all Idolathites in the world; for no natural eye can ſee Chriſt, for then the Princes of this world would not crucifie the Lord of glory, who are ſo ſharp ſighted in terene things, as to ſubdue people under them; no natural ear can hear the voice of Chriſt, for then bodily labour and exerciſe without a boared ear, might inveſt and unite unto his family. No

No natural tongue, no not of man or Angel, can expreſs Chriſt, ſo as to give his form to another, without the revealing of his vertue, in the party ſpoken unto, whereby he delineates and limbs out his own proper feature; therefore it is that he adds a threefold Title in this his ſight.

Firſt, *Have I not ſeen* JESUS. The name *Jeſus* ſignifies a Saviour, or as the word will bear, ſalvation, which ſignification is of uſe in this place; for it is ſalvation which our Apoſtle ſees, the true, real and effectual form of that, which paſſeth the ſight of any particular man, who, or what ſoever.

And the word *Seeing*, comprehends all the ſenſes, that is, I ſaw him in that *light* ſhining round about me: I heard him ſay, *Saul, Saul, why perſecuteſt thou me?* comprehending the whole body of the carnal Jews unto this day; I felt him being *ſtruck down unto the ground*, as caſting all that glory of the carnal Jew unto the earth, which by nature (as coming of the earth) I am, I *taſted how good the Lord is*; and therefore reaſoned not with fleſh and blood, which otherwiſe I ſhould have done, but went immediately to preach the Goſpel; I ſmelt the ſavour of his good ointment, and therefore he calls him Chriſt; have I not ſeen *Jeſus Chriſt?* that is, the anointed Unction, or ſpiritual vertue which only indues with Prince-like power, and authority, to exerciſe all manner of Office and Dignity aright, in all ages of the world, without which no acceptable adminiſtration before God, but meer Uſurpation.

Yea, This Chriſt is our *Lord*, that is, he is our Common and only Lord-like intereſt being as really your Lordſhip and Dominion as mine.

4. *Are not you my work in the Lord*: that is, Can you deny a like form of workmanſhip upon you, according to which I have expreſſed my ſelf unto you; and if ſo, then whence have you that Lord-like Domination and Curioſity of form, but from the ſame ſpirit and wiſdom whereby I exerciſe mine Apoſtleſhip and Authority, you being our Epiſtle ingraven in our hearts; what you are is written upon us, and what we are is truly written upon you, as a mutual and reciprocal record of the Kingdom of God.

Verſ.

Verſ. 2. *If I be not an Apoſtle to others*, or in others, that is, Affirmatively; I am not a leader in that way of the Idolathite, which ſits in the carnal and idolatrous Temple, as the Authour of deſtruction and leader thereunto: *Yet doubtleſs I am unto you*, that is, there is no queſtion or ſcruple to be made of it; but the wiſdom wherein I expreſs my ſelf, is the very Authour of, and Leader of you unto ſalvation; which he confirms by argument and divine reaſonings: *For ye are the ſeal of mine Apoſtleſhip*; that is, there is not any thing which paſſeth out of the Office of mine Apoſtleſhip, but it is under the very Prints and Characters wherein the word of God hath impreſſed and formed it ſelf in your proper eſtate and condition by Chriſt in this our Lordſhip and Authority: So that a true Miniſter of Chriſt hath the witnes of the Saints of God in all ages of the world for the confirmation of the verity and authority of his Miniſtry, which is, *That great cloud of Witneſs which compaſſeth every Saint of God, cauſing them to caſt away every thing that preſſeth down, and which hangeth ſo faſt on, and to run with patience the race that is ſet before them*; yea, they witneſs not only to the truth of the Miniſtry, but alſo to the manner and form of it, both which are only and ever found in Chriſt, *Who is yeſterday, and to day, and the ſame for ever*: and that is ſufficient teſtimony and dignity to a Miniſter of the Goſpel, ſo as he reſts content with whatſoever befalls him, or his portion may ſeem to be, in the things of this preſnt life; whereas ſuch as terminate the word of God in any thing elſe beſides Chriſt, they will indeavour to inveſt themſelves into any place or dignity amongſt men, which is above that which at preſent they are in, either in way of Kingdom or Prieſthood, if by any means they can poſſibly by that aſpiring ſpirit attain unto it, for their Law concludes, that the higheſt place among men, is the neareſt and likeſt unto God; and therefore binds them over to conform themſelves unto God, by being inveſted into the higheſt place and Office they can attain unto.

Whereas the Saints of God are of the ſame Office and Dignity, under the ſame Seal and Authority, for there is not one of them but witneſſeth the ſame good confeſſion before

Pontius

Pontius Pylate, that is they all oppoſe the power and authority of God againſt all power and authority of the wicked world, which is of that evil one.

Verſ. 3. *My defence*, that is, my armour, weapons, fortreſs, or garriſon; yea, my *præſidium*, that is all manner of defence proviſion and comfort, *to anſwer them that examine me*: or them that weigh me, as upon ſcales, namely, the falſe interpreters, or apoſtles, for whatſoever ſuch do to my doctrine they do to me, for my doctrine and I are one, whatſoever the principles of a mans ſpirit are, the man is not another but the ſame thing, ſo that they who purpoſly, as by law, burn mens doctrine published by printing it in a book; they do in the truth of the matter burn the Authour, it is good to take heed therefore leſt the ſpirit of God was in the inditing of it; ſo when they weigh doctrine by laying one reaſon againſt another, and one ſcripture againſt another, as upon ſcales, ſuch Jewiſh ſcales fell from the eyes of our apoſtle, when Chriſt appeared in the miniſtry of *Ananias*, when he was filled with the holy ſpirit, whereby a true apoſtle or miniſter of the goſpel, propounds him who is all things, in every point of doctrine; yea, all things that really ſubſiſt and exiſt in the proper work and Creation of God in Chriſt, and if ſo, then what can all falſe apoſtles and teachers bring in and lay on the ſcales againſt it, to try the weight of it, ſurely nothing but vanity, emptineſs, and diſtraction, which can never hold weight with that truth and ſubſtance of all things compriſed in the doctrine, and incomprehenſible principles of the Son of God.

My defence then, *is this*: that is to ſay; the ſequel of this Chapter, or of this whole epiſtle.

To prove therefore that mine apoſtleſhip ſtands not upon carnal principles, as the miniſtry of all falſe apoſtles doth, but upon ſuch as are ſpiritual and heavenly, I interrogated in the ſequel of the Chapter, wherein are involved ſo many effectual and undeniable arguments, affirmations and concluſions, which are without all gainſayings of any falſe apoſtleſhip or miniſtry.

Verſ. 4. *Have not we power to eat and to drink*: that is,

have not we who preach the goſpel, and go upon Gods meſſage and errant, ſufficient authority liberty and licence to communicate and participate in temporary & terrene things, for the comfort and ſuſtentation of our bodies, being that *the earth is the Lords and the fulneſs of it, the world and all that ſit therein*, the interrogation is in the way of a ſtrong affirmation, that we have authority and power from God for that purpoſe.

Verſ. 5. *Have we not power to lead about a wife that is a ſiſter*, or women that are ſiſters, that is, ſhall not we enjoy the benefit of humane ſociety for our comfort in companionſhip in our journe s, if they be ſuch as communicates in the faith with us, ſhall any debar them from like authority with us to participate in things common to all creatures, and apertaining to this preſent life, doth not God deny us the greater, as to be of the faith of *Jeſus*, and ſhall he deny us the leſs, namely, the things of this life, hath he given us his Son, and ſhall he not in him give us all things.

Have not we like priviledge *as other apoſtles the brother of our Lord and Cephas*; who are miniſters of the circumciſion, even brethren of the Lord, or ſuch as are kindred & of alliance in that brotherhood & Lordſhip proper to the Son of God, *who is made heir and inheriter of all things*, doth not our faith and apoſtleſhip in that ſpirituall and miraculous ſight of our Lord, inveſt us into his authority rather then any carnall ſociety or naturall alliance, as might be conſidered in *James* and *John*, and alſo in *Peter*, that companion of Chriſt, in point of corporeal preſence, who is here called *Cephas*, which ſignifies a ſtone or rock, of whom it is ſaid, in point of that mutuall confeſſion between Chriſt and himſelf, that upon that Rock the Church is built; namely, of the Lord and diſciples being one; in the foundation, and in the top, or head ſtone alſo, againſt which no power of hell can prevail, it is therefore alliance in faith which gives true Lordſhip and authority in the uſe of all things, and not any naturall diſtinction, humane Relation, or companionſhip whatſoever, ſhall not ſuch therefore have liberty and authority wherever they come to partake in terrene & tranſient things, ſeeing *that the*

earth

earth is the Lords and the fulneſs thereof; that is, ſhall not the ſtate of a Chriſtian be a ſufficient teſtimony that all things ſhall be in motion to contribute to his conſervation in the glory of God, whereever he comes, without any foreſeen tender of the creature, certainty of ſtipend, or contribution, nor any proviſion made, before *Elijah* ſits down under the Juniper treee; if all things were not in motion to preſerve that Sonſhip by faith God ſhould fail of his end, for otherwiſe he had never exiſted.

Verſ. 6. *Or I and Barnabas have not we power not to work*: as if he ſhould ſay I *Paul*, who am reſt and quietneſs, from that ſpirit of breathing out ſlaughter againſt the Saints of God, which remains in the carnal Jew, or turbulent ſpirit of Sauls, and am ready to give reſt where I come; and *Barnabas* joyned with me, that Son or ſeed of conſolation, from whom ſprings and grows up comfort unto the Saints in every place where we come, and the Son of peace appears, have not we liberty and authority to refrain and forbear to labour or to trouble our ſelves with any other employment but what is of this nature, or conduceth thereunto; nay, the power and authority of the Goſpel ſtands in doing, or not to do the ſame thing in point of bodily exerciſes, according as the hand of God is pleaſed to preſent the ſame unto us.

Verſ. 7. *Who goeth a warfare any time at his own charges, who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock, and eateth not of the milk of the flock.*

Verſ. 8. *Say I theſe things as a man, or ſaith not the law the ſame alſo*; that is, I ſpeak not theſe things as as bounding them within the confines of humane wiſdome as man hath reſpect to eating, drinking, marrying and giving in marriage, bodily labour, reſt, or any ſuch things, for therein the law of God doth not conſiſt, for there is no proper law of God, compoſed between man and any of the Creatures inferior unto man, becauſe the Spirit of God gives the relation of the law of God in all parts, and it is not a law but as conſidered relatively; but no creature did ever partake of that Spirit of God, but that only which was made in the Image of God; namely Man, and therefore they are all put under

his feet, he being Lord over them all and not tied or bound unto any of them, but the ſpirit of God gives the relation of the law of God in all reſpects as it ſtands between God and man, whether as it comes down from God, or goeth up unto God, elſe no proper law of God and of Chriſt.

The law of God therefore conſiſts of relation between God and man in all things that are proper thereunto, elſe the law of God would ſuffer loſs in the Saints when they ceaſe to converſe with theſe terrene things, but one jot or title of the law ſhall never fail: for it is the Spirit of Chriſt, the Son of eternity, which only fulfils the law in every reſpect and relation.

He therefore, what ever he be, that concludes the freedome, liberty, power, authority, peace or plenty of the goſpel, to conſiſt in tranſitory eating, drinking, marrying, giving in marriage, in any bodily labour, or ceſſation and reſt, in tithes, ſtipends, contributions, or uppermoſt ſeats in the aſſemblies and ſynagogues, that man propounds a carnal goſpel to the world, which is not another goſpel; but it is the goſpel perverted ond carnallized, wherein ſalvation did never conſiſt, but onely the ſtate of the Curſe, although it may be brought in, as by an angel from heaven in point of humane wiſdom and Eloquence, according to the judgement of humane reaſon viewing it.

For ſuch fruits as we look to receive, as the proper priviledges and crop of the goſpel, ſuch ſeed we ſow, and of ſuch nature is the goſpel which we preach, if we expect any earthly and carnal priviledge, as a fruit wherein the authority or the reward of glad tidings doth conſiſt, then do we preach from an earthly and carnal root and principle, the very ſtate of death, and not that ſtate of life which is by Jeſus Chriſt.

Which is proved, as alſo illuſtrated by this threefold interrogation. Firſt, *doth any man go to war at his own coſt*, verſ. 7. It is taken for granted that he doth not, as the conſent of all, for a ſouldier is to be maintained by him who hath choſen him to be a ſouldier; to ſet him at liberty from the intanglements of this life, that ſo all his ſtrength care and courage

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may be imployed in purſuit of the adverſary: If then we be ſouldiers of God in Chriſt, it is the things of God which are durable, that defray our charges, and are our livelyhood and maintainance, and not the things of the creature, which periſh and come to nought; if the weapons of our warfare be ſpiritual and not carnal, then is our war alſo ſpiritual and not carnal, and then ſuch is the booty and ſpoil we purchaſe unto our ſelves to live upon in all the accomplices thereof: for if we conquer and overcome ſin and death, Righteouſs and Life is the only riches which preſents it ſelf unto us: if we vanquiſh ignorance and errour, then is the light and ſtreight way of the Lord our great advantage; and if we ſubdue hatred and enmity, then the love of God ſhed abroad in our hearts is our only Booty and bounteous reward.

And he that expects mens labours and eſtates, favour and reſpect of worldly men for preaching, that man will alſo expect their perſons and lives for booty in caſe of his own advantage: and his doctrine ſhall be moulded into ſuch a form as may attain thereunto, for it is an eaſie thing in point of carnal reaſon, to make a man a ſinner, ſo as a carnal law ſhall take away his life, and ſo by carnalizing the law of God, they can make Chriſt a blaſphemer, an enemy unto Ceſar, and ſubject to the ſentence of their law unto death: many a man had never loſt his life by the hand of the magiſtrate, if a carnal prieſthood had not preach'd him to death; *but God will bring to perdition them that ſpeak a ly, the man of Bloods and deceit.*

We conclude then, that he who frames a law for carnal wages for warring the warfare of the goſpel, that man wars carnally and diabolically in all the deſignes he is put upon.

The ſecond query to illuſtrate and confirm this point, *who plants a vineyard an eats not of the fruit thereof*, that is, he eats of the ſame proper fruit which the ſame vine brings forth which he planteth, and not another fruit in kind, or the fruit of another vine; if we plant a vine, it is the fruit of that vine of fatneſs which doth rejoice the heart of God and man, which we expect and look for, and not the fruit of the bramble, or any inferiour tree of the woods; if we plant

Iſrael that Noble vine, as one who as a prince prevails with God, or the vins Chriſt the Son, whoſe father is the husbandman, we expect only the fruits of righteouſneſs and peace to ſpring up unto us, as the proper vintage and harveſt of ſuch husbandry, even the virtues of him that hath called us out of darkneſs into his marvellous light: Such are the fruits which the planters of that vine of the goſpel do only expect, and not the apples of *Sodom* nor the grapes of *Gomorrah*, things of another nature and kind then that which we plant: ſuch as are the tithes, ſtipends, and beggerly rudiments of this world, which mortal men by worldly wealth and humane power and pollicies, may indue us with, but for concluſion of this: If we make momentany and mortal things our priviledges in preaching the goſpel, it is a mortall and deadly word we bring unto the ſons of men, and not that goſpel of life and peace which is by Jeſus Chriſt.

The third point in the interrogation, *doth any man feed a flock and not eat of the milk of the flock?* which hath in it a ſtrange affirmation that no man doth, and what doth the man feed and nouriſh the lambes of the flock with all, but with the ſame milk which the flock afordeth, ſo that the lambes are not fed with one kind of food and himſelf with another, but it is the ſame milk which nouriſheth the one and the other: if therefore we lay out the breſts of the conſolations of that Jeruſalem that is above, which is the mother of us all, that men may milk out and be delighted with the brightneſs of her glory, which is that ſincere milk of the word, which onely brings to the growth and perfection of the Son of God, then we never expect to be fed (as a priviledge of the goſpel) with any other thing whatſoever, but only with the ſame milk wherewith the flock of God is fed, which floweth out as rivers and ſtreams to nouriſh them, not in temporary, but in an eternal life, not with the tithes and trumperies, which the prieſthood of this world is ſo wedded unto, only in that unity of the harlot, by adulterating the holy word of God, to bring forth ſuch a carnal and Baſtardlike brood, which is nothing elſe (as it is mentioned in adulterating the word of God to lay claim thereunto) but

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that price of a whore which is abominable unto the Lord, as never to be brought into his Sanctuary. And it is the law that ſaith theſe things, namely, that injunction, which coupleth God and man together to be one, and not man to any of the creatures, where that ſpirit of conjunction is not on both ſides, for ſo the law is written with the finger or ſpirit of God on both ſides of the tables.

Therefore he brings in reaſon to confirm the interrogation, as alſo an inlet to a further argument, viz. *For it is written in the law of Moſes*, verſ. 9. that is, it is ingraven in all mens hearts univerſally, to grant the truth of this threefold interrogation; in all carnal men, in whom Moſes is vailed, where the end of the law is not ſeen, which is the miniſtry of condemnation, there it is written, for all men who preach carnally they look for, and expect a return in carnal things, even as a Merchant looks for his return by ſea ſutable to his adventure, and alſo all men who learn or underſtand carnally, they have a conſcience to contribute carnal things, to him who is their teacher, for the labourer (by all men) is concluded to be worthy of his hire. Again, as Moſes goes into the tabernacle to have converſe with God, or *turns into the Lord* (as our Apoſtles phraſe is) where the vale is taken away, there is in graven in that heart converſing with God face to face, this doctrine in the truth and verity of it, that is, he who miniſters, ſpirituall, holy, and eternal things as the truth is in Jeſus, he looks for return in the ſame kind as the only liberty and plenary priviledge of the goſpel, and expects not elſe, as any return of the goſpel, but only as things may be uſed as ſubſervant to the liberty and return of it.

So alſo he that is taught in the word and learned ſpiritually, freely makes him that teacheth partaker of all his goods, that is, there is not a tittle of the wealth, priviledge, and *ſtate* of the Son of God that he can withhold or keep back from him by whom he is taught, in any thing, according to the nature, truth, and verity of the Kingdom of God; but freely yields all unto him that teacheth which himſelf hath learned, and is bleſſed withall, becauſe he cannot part thoſe goods wherewith he himſelf is inriched.

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And ſhall we think that a Chriſtian which cannot withhold any of thoſe bleſſed priviledges proper to the Son of God from his brother, but freely communicates them all with him: Shall that heart ſo aprice of any private intereſt, as to withhold it from his brother, in the ſeaſon thereof, ſhall he freely communicate in the greater and not in the leſs, ſhall he communicate in thy crown, and not in thy grinding at the mill; verily that baſe ignorance of your Sonſhip unto God, through a carnall miniſtry, is the proper ground of all ſuch ſuſpition, as alſo the onely cauſe of ſuch hugging of private intereſts, and preſerving them as ſuch treaſures unto our ſelves.

Again, we ſee that the law of God is ſaid here to be the law of Moſes, ſo that God honours his people, as being the Authors of his law, through that unity that is between God and man in the faith of Chriſt, as though man were the proper contriver of the law of God and the giver out and Original of the word of eternity; therefore our Apoſtle is bold with reſpect to the reſt of the Apoſtles and holy men of God, to call it our goſpel, where it is ſaid, *if our goſpel be hid it is hid to them that are loſt*; and again, *our goſpel came not unto you in word onely, but in power and in the holy ghoſt and in much aſſurance.*

And again, *in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel*: and again, *now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt according to the miſtery which was kept ſecret ſince the world began*; and again *Remember that Jeſus Chriſt of the ſeed of David was raiſed up from the dead according to my goſpel*: and again, *our word toward you was not yea and nay*; and again, *if any man obey not our word by this epiſtle, note that man, and have no company with him that he may be aſhamed.*

Yea, it is indifferently expreſſed in Scripture, through this unity of faith, to be the law of the Lord, or of his ſervant Moſes; and from this ground it is ſaid, *the people feared the Lord, and they believed in the Lord, and in his ſervant Moſes*; for ſo the words are truly rendred.

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We conclude then, that Gods Saints are honoured as being Authour of that, namely his word or law, which is the framer, maker, and conſervatour of all things: it is written or recorded in Moſes law, and here the record is an inlet unto a further argument, to declare the truth of a ſpiritual and ſaving miniſtry. the record is this. *Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn.* By treading out the corn we are to underſtand, both the manuring of the ground in the fitting of it for the ſowing of the ſeed, and the caſting of the ſeed into the earth, and alſo the treading of the corn out by the feet of the ox, or turning the wheel upon it, to manifeſt the increaſe, as the words following do declare. In the ſowing of the ſeed he is not to have his mouth tied up, or any means uſed to terrifie him, or any way to prevent him from eating of the ſame ſeed that is ſown; and therefore it is contrary to the law to feed him with any other grain, or kinds of meat in the time of his labour, onely that which ſown by his labour, is the proper and only food appointed for him by the law to eat.

For, as he ſubdues the ground, ſo as it brings not forth its natural ornaments, ſo he is to feed on the ſeed ſown, which is to take root downwards therein, and bring forth fruit upwards of another kind, then otherwiſe it would naturally have brought forth. Now the goſpel of the Kingdom, or miniſtry of the word of God, doth not plow up the fallow ground of the heart, to ſubdue mens outward eſtates, but only the weeds of corruption which ſpring up from that law of ſin and death; neither is their outward things its refreſhment in ſo doing (no more then the ox is to feed of any other food but that which is ſown in his labour, even ſo the word of life and immortality, the ſame word which we diſtribute, and cauſe to fall as Manna among Iſraels tents, that is the ſame which a true labourer in Gods husbandry ever feeds upon) and it is his proper livelyhood to be exerciſed therein, and ſhall a man be hired to feed himſelf, it is natural and delightful for all other creatures ſo to do, and ſhall the man of God become ſo mercinary as to be hired to do it; what a ſhame is this Judas Iſcariot-like ſpirit unto the go-

ſpel of God: thoſe ſluggards of the world that refuſe to put their hand to their mouth to feed on that which they would have the world to believe is their only food and livelyhood, but as others lift it up by outward eſtates, and giving them honour together therewith.

But there is no doctrine which the man of God teacheth to any man, of what place, office, rank, or degree ſoever he is, but himſelf is concerned in it, ſo as he feeds upon it, either as it is the breaking of the head of Leviathan, which became meat for the people in the wilderneſſe, and ſo he feeds on his deliverance therefrom, or elſe he is inveſted into the ſame thing which he teacheth, and ſo it becomes his food and one real ſubſtance with him, and to fall ſhort of this is to carnally the ſeed of life, the word of the Kingdom bounding it to perſons, places, and times, which is to have the word of God in reſpect of perſons; but the man of God finds ſufficient food in whatſoever he ſoweth or laboureth in, and cannot himſelf live without it in the diſtribution thereof; for multiplication and increaſe, and a good husband man needs no hire to ſow his own field.

Verſ. 10. *Doth God take care for oxen, or ſaith he it for our ſakes only, for our ſakes no doubt.* In theſe words is a two fold interrogation, and an effectuall anſwer, the firſt part of the interrogation hath in it a ſtrong negation, in theſe words, *doth God take care for oxen?* that is to ſay, it is not oxen whom this care doth concern, or the ſpeech intends. The ſecond part contains a forceable affirmation, *or ſaith he it for our ſakes onely*, that is, the miniſters of Chriſt are they which it only intendeth, and the anſwer takes away all ſcruples or queſtion, either in the negation or affirmation, in theſe words, *for our ſakes no doubt*: that is, without all controverſie it is the Saints of God, who under the term or name of oxen, labouring, are here meant; the ſame ſpirit who ſpeaks it doth faithfully expound it.

Whence we are taught, that there is not any thing whatſoever taken up or aluded unto the Scriptures, or Writings of the word of God, in the expreſſion of the will or works of God, that is or can be of any profitable or right uſe unto

to the ſons of men, until it be brought unto, and terminated in, the Man of God, that is to ſay, in Chriſt Jeſus, either as he is crucified or riſen, it is not oxen the Scripture intends, it is only, or altogether, us; and the ſame may be as truly ſaid in any other things wherein the Scripture expreſſeth it ſelf in heaven or in earth, brought forth in the creation, generation, art, or by putrifaction.

And for all other skill or learning, if I had all knowledge, could ſpeak with the tongues of men and angels; if I had the gift of propheſie, and underſtood all miſteries, and though I had all faith ſo as to remove mountains, and though I gave all my goods to the poor, and my body to be burned, all is nothing without this manner of knowledge: for it is as true in this point as it is in the point of love, and in the former Chapter where our Apoſtle ſets in oppoſition the true knowledge of the word, and that which is proper to an Idolathite, he transforms the true knowledge into love; ſaying, that Idolatrous knowledge puffs up, but love ſaith he (meaning true knowledge) edifies, ſo that true knowledge edifies not but in love, or knows not but in love, and love knows not it ſelf but in that which is beloved, proſtrating it ſelf unto the ſervice thereof, contrary to Idolatrous knowledge that puffeth up.

And if I have not this art in my knowledge to bring all things unto, and terminate them in the man of God, I am but as a ſounding braſs which gives no true diſtinction to a muſicall ear, or a tinkling and untuned ſymbal; yea, as a thing of nought, a meer vanity.

It is for our ſakes no doubt it is wriſten, or it is *tranſlated,* that is, out of the Original copies compoſed and recorded unto our glory forever: for it is not the voice of the Creatour ſimply and alone conſidered, but of a creature alſo, elſe the record is not full, neither is it the voice of a man ſimply conſidered, but the of the Son of God, otherwiſe the writing is not perfect, and they who have this voice ſhall live, and whoſoever ſhall read this writing is bleſſed.

Now the end why a true miniſter of the goſpel lives only upon that which he diſpenceth, is, *that he that plowcth may*

plow in hope, that is, whoſoever tilleth, manureth, or ſtirreth the ground to the ſubduing of its natural and earthly properties, *may till it in hope*, namely, in undoubted truſt and confidence, that the ſeed of immortality ſhall take places, and ſpring up therein unto an abundant multiplication and increaſe; becauſe in his labour he knows both the nature of that which is ſubdued, as alſo that which reviveth and ſpringeth up, becauſe his ſtrength whereby he conquours is exerciſed in the one, and his joy in which he triumpheth conſiſts in the other, wherein there is reſt and feaſtivity through ſpoils, ſufficient for a ſouldier of Chriſt to live upon, and true planter or feeder of a flock to be fully ſatisfied with, without ſeeking after other mens temporary things.

And he that threſheth in hope, may be partake of his hope, that is, he that beats out the ſeed of life, by the skilful labour of love in the right handling of the word of God, unto the proper multiplication thereof, according to that infinit, and profound rooting of it, in that unmeaſureable humilliation of the Son of God, and aſſured hope of a true and skilful ſeeds man, which hope is a preſent demonſtration and poſſeſſion, of things which alſo are not yet ſeen but to come, becauſe of the eternity of them; which expectation cannot have leſs then an infinite increaſe for the object of it, becauſe the ſeed hath an infinit and eternal life and virtue in it; and therefore it brings forth in ſome thirty fold, in ſome ſixty fold, and in ſome an hundred fold, which is not to be taken gradually, as in ſome more and ſome leſs, and therefore the ſpirit of God inverts the order: for *Luke* begins with thirty fold, and ends with an hundred fold; but *Matthew* begins with an hundred fold, and ends with thirty fold, to declare that it is not a divers increaſe, as applied to divers perſons; but they are all found in the ſame ſubſiſtance, three times ten is the fulneſs and perfection of increaſe, which is only found in the ſeed of God without any defect; three times twenty is the duplication of thirty, which is a two fold perfection, that is, of perfection of life in the ſeed, and a perfection of death unto all things which might tend to the annoyance of the growth and increaſe thereof, and a hundred

dred fold in Scripture Language is innumerable, which can never be counted nor told over to find an end of the ſum of the increaſe; which threſhing in the hope of ſuch increaſe and fulneſs of meaſure, preſſed down and running over, in being made partaker of it, is a plenary, plentiful, and ſufficient maintainance for every man of God, without any looking for of other manner of means, as being any liberty, authority, or priviledge, properly appertaining or belonging to the preaching of the goſpel.

Verſ. 11. *If we have ſown unto you ſpirituall things, a great thing if we ſhall reap your carnal things*; as if he ſhould ſay, if we have diſtributed and laid out upon you, ſpiritual, durable, and eternal things: is there any proportion of recompence found in any thing that is carnal whatſoever (in the return) which fade, periſh, and paſs away in the uſe of them; and doth not equity and juſtice require, that whatſoever is given out in point of exchange, that which is received any way, as in lieu thereof, ſhall hold correſpondency in weight, worth, and valluation therewith, elſe the law of the relation of the contract is broken, which the order of the kingdome of God admits not of; and therefore no carnal or temporary thing returned whatſoever, can anſwer the end of Gods law in this point, for the diſtribution and publication of thoſe ſpiritual and eternal things of the goſpel unto the ſons of men.

But ſuch things being required for the preaching of the goſpel, as things to anſwer the labour thereof, as a priviledge belonging thereunto, is a real and Sufficient teſtimony and witneſs, that ſuch men have onely an earthly and carnal miniſtry, which the ſpirit of God hath branded for a falſe apoſtleſhip.

Verſ. 12. *If others be partakers of this power over you not we rather*, that is, if ſuch as are falſe apoſtles have this authority over you, or intereſt in you, as to lay claim to your carnal things, who miniſter nothing but earthly things unto you, *have not we much more*, or have not we only that authority, who miniſter ſpiritual and durable treaſures unto you: is it poſſible for any to communicate with us in the

greater things,& not voluntarily contribute the leſs, as things of no account or eſteem, with reſpect to the excellencies of them that periſh not, we ſhould villifie the grace of God, if we ſhould ſo think: for the goſpel is of a more tranſcendent nature, then to lay a bond upon any carnal thing, to contribute unto it, or to ſtand in relation with it in any reſpect; for then it would ſuffer loſs in the vaniſhing thereof: but the Son of God, who is the ſubject matter of the goſpel, cannot poſſibly ſuffer any abatement in any thing, no nor any thing, no nor at any time, for true Chriſtianity conſiſts not in any bodily exerciſe, and therefore ſuffers no abatement or loſs, while the body ſleeps in the duſt, no more then it doth while the body ſo often ſleeps naturally in this preſent life. *Nevertheleſs we have not uſed this power*; that is, we have not accuſtomed our ſelves to lay claim to any ſuch carnal right or intereſt as falſe apoſtles do, nor to receive any ſuch voluntary contributions from you for our maintainance, as the authority of the goſpel produceth in ſuch as are indued with the life and ſpirit of it, ſo as to refrain labour our ſelves to live upon the pains and labours of others, but have laboured with our own hands.

Yea, ſay the falſe apoſtles of our times, ſo they might well do, for they had the immediate Spirit of God, which we have not, plainly profeſſing herein that their miniſtry (who thus ſpeak) is onely by humane helps, reading of other mens labours, ordering their matters ſo, as they may not be not be known in the ſame tract, inventing of ſome certain concluſions which they call doctrines; deviſing of logical arguments which they call reaſons to confirm it, and compoſing uſes which may take hold of bodily actions and humane affections, proper to ſome particular men, as though the ſun were ſet in the firmament to give light unto men according to age, ſex, and difference of eſtates, places, and offices in the world, and when they have backed theſe things with the ſound of the words, or letter of the Scriptures, by means and help of their concordances, and either brooded upon them to pile them up in their memory, or elſe blotted them with ink upon paper, to take them ſecretly into the pulpit;

pulpit, they are then as good Biſhops, paſtours, teachers, and godly independent miniſters, as men of all ranks and qualities (in theſe our dayes) do deſire.

But our apoſtle oppoſing his goſpel againſt all ſuch, ſaith, *but we ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt, we ſuffer all things*: the word ſuffer ſignifies not only to ſuffer as one oppreſſed, but alſo to ſuffer or ſuſtain as one that ſupports and bears up ſomething, that otherwiſe would fall; ſo that as a true Apoſtle ſuffers hardſhips in the world, as in labours abundant, in ſtripes above meaſure, in priſons more frequent, in deaths often: of the Jews receiving fourty ſtripes ſave one, thrice beaten with rods: once was I ſtoned, thrice I ſuffered ſhipwrack, a night and day I have been in the deep, in journeyings often, in peril of waters, in perils of robbers, in perils of mine own countreymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren, in wearineſs, painfulneſs, in watchings often, in hunger and in thirſt, in faſtings often, in cold and nakedneſs: theſe are the true and real expreſſions of a faithful and true Apoſtle, with reſpect to the worlds carriage towards him, and his faithful dealing in the cauſe of God, but this is his comfort, that he ſuſtains theſe things ſo, as that he ſupports and bears them up, as being a prop and a piller unto them, that they fall not down into that proper element or ſphere, which naturally they preſs and tumble down men into: for they have not ſuch effect upon us as naturally they have of all men, namely, to make them diſcontented, murmurers, miſerable and wretched.

But we bear them up, even all the wants and neceſſities of this preſent life, wearing them as our crown, rejoicing under them, and in them all we become conquerours; yea, more then conquerours, through him who hath loved us: and to this end we ſuffer them, namely, *leſt we ſhould hinder the goſpel of Chriſt*, for the goſpel is hindred from its fruitful and ſucceſsful progreſs, when, and in whomſoever any private intereſt is brought in as any priviledge thereof, for the goſpel contains that common ſalvation, which is alike proper

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and peculiar to every Saint of God, without any reſpect of perſons; ſo that to bring in any thing as appertaining unto to it, which every Saint hath not alike intereſt in, and that in all ages, is to bring in a private intereſt, as a thing appertaining to the goſpel, which is not beſeeming, nor can it be compactable to the ſtate of Chriſt in the goſpel, whether the bodily maintainance or any temporary inſtitution or apointment; bnt is a ſtoppage and hindrance of the free courſe and ſucceſs of the goſpel, and that by intangling of mens hearts to think meanly of the grace of the goſpel, as a carnal and earthly thing: which is only ſpiritual and heavenly, in whatſoever appertains and belongs unto it, that doctrine of private intereſts and temporary inſtitutions, to be a priviledge of the goſpel, is the proper ſnare of Satan, laid and hid privily in all ages under the letter of the Scripture, to delude and deceive the world: for if Chriſt were a private intereſt in any Saint, in any particular whatſoever, he could not be the Son of God; becauſe in whomſoever he appears he muſt hold proportion with the father, which could not be if Chriſt were more in one of the Saints then is in another: Such doctrine therefore that maintains private intereſts to be any part of the priviledge of the goſpel, ſuch doctrine prohibits the Son of God, forbidding him to be that which indeed he is, and ever was and will be, onely a holy uſe of all things in their proper time and ſeaſon; is a priviledge of the goſpel, for to the clean all things are clean.

Verſ. 13. *Do you not know:* that is, 'tis taken for granted you do know, in caſe you be but ſuch as read Moſes with your hearts vailed unto this day, for theſe interrogations have in them the force of ſtrong affirmations as hath been noted.

That they which miniſter about holy things, live of the things of the temple: that is, they who rightly divide, diſtribute, and give out according to Gods apointments and ordination, the holy things of that Sanctuary or Tabernacle, which is not of mans building but of God; or they that miniſter, ſtand, or ſerve in the holy of holies, or as the word is given by Moſes, in the holineſs of holineſſes, *Numb.* 18. 9. for that

that term he gives to the portion of the prieſts, which is an excellency proper unto none but the Son of God to be the moſt holy, or the holyeſt of all; for none but he alone can be the Original and Authour of holineſs, and alſo a holyneſs conſtituted and made; therefore he only is the holyneſs of holineſſes: in, and of whom, whoſoever miniſters, lives only of the things miniſtred, which are ſuch things as appertain and belong (by Divine appointment) unto that temple made without hands being of no temporary conſtitution, or humane frame, not acknowledging any other livelyhood, but only what comes within the proper confines of that temple; which though the world deſtroy perfectly three dayes and three nights in the heart of the earth, yet Chriſt builds it up perfectly in riſing the third day, aſcending, and living forever, and of the things of this houſe, true miniſters only live, and are aſhamed to bring in any thing, as food, raiment, and a worldly proſperous courſe, to bear the place of a relative, to any thing in the houſe of God; and thus they live in diſtributing and giving out that holy one of God unto the world, which gift of God is in perpetuall act, as well as any point of his grace and favour, elſe would our ſalvation ceaſe, therefore our miniſtry is of the time and term of our Melchiſedec.

Again they live alſo in receiving and taking in the holy things of God therefore he adds: *and the which wait at the alter are partakers with the altar*: that is, thoſe that tarry and abide of the Sacrificatory or places of ſlaughter, where all beſtial things are ſlain in their appearance being appointed for that end, in which the Saints watch for the incoms of God, in the Revenues of the goſpel, with no leſs diligence and deſire, then they give them out, not by poaring on books, and peruſing of notes compoſed, but by liſſoning unto god, in what ever they reade here, ſee, touch, taſt, or ſeem to underſtand, readily to receive, what interpretation he ſhall give thereof, by the ſecret intimation, inſpiration, and revelation of his ſpirit, for this is an altar whereat they have no right or authority to wait, who ſerve in the earthly and temporary tabernacles, for the form and materials of

this alter are no way, nor in any thing inferiour to the ſon of God, who abides for ever; and ſo long we wait in the reception, and living upon the incoms thereof; for there is nothing wherein God ever did or ſhall ſpeak, perform or utter himſelf: but it hath reſpect unto ſomwhat to be ſlain, conſumed and burnt up, and therefore this altar and waiters remain forever: ſo that the maintainance of a true and acceptable miniſter, ſtands in ſuch things as are ſo ordered and diſtributed as beſeems him who is Lord of all, and lives for ever, unto whom only they are given out, as alſo in ſuch things as are brought in and received by him, who is of no leſs authority and continuance.

Verſ. 14. *Thus hath the Lord ordained*, or even thus hath he who is Lord of all, having all things in his diſpoſe (ſo as they ſhall never fail of their virtues or of effecting their ends) appointed, or avowedly confirmed, as by law irrevocable, *that they who preach of the goſpel ſhall live of the goſpel*; that is, they who truly publiſh the joyful tidings of ſalvation, as it conſiſts of halcyon dayes, and all gladſome things in Chriſt, which never decay, ſuch ſhall live of the ſame things ſo received and publiſhed, as of a fountain ſpringing up in their own ſpirits for ever, as alſo in a happy and plentiful return made, of that fountain ſent forth, in its ſucceſs and multiplication, in, and from all ſuch as have joyfully imbraced the ſame.

And here note the extream folly and madneſſe of all ſuch Bedlems, and Gyrgathuſians, who are ſo fearful and full of fencing of themſelves from errour, leſt they ſhould be infected from outward adminiſtrations of others, who they ſay bring in new lights, contrary to thoſe orthodox grounds and concluſious they have received (and ſo they have) from their father after the fleſh, who is a lyer from the beginning, and hath ſpoken unto them, not only extrinſecally but intrinſecally and from within them, gives the proper form and interpretation of whatſoever is commended or propounded unto them from without.

I might here inſert, for the conviction or juſt condemnation of ſuch furious ſocieties (and that under Authory of ſuffi-

ſufficient commiſſion to maintain it) that it is alike dangerous, to be infected with errour by reading the Scriptures, as by the temptations of the devil, in what inſtrument ſoever he appeareth: for the letter of the Scripture, in perverting the ſcope and the intent, is that great engine which Satan ever hath enacted, and magnified, for the ſubverſion and diſtruction of mankind, which theſe men have made to be their proper bonds and chains, wherewith they are tied, and tumble themſelves as wild bulls in a net, it follows.

Verſ. 15. *But I have uſed none of theſe things*; that is, I have not accuſtomed my ſelf to make uſe of any private intereſts of men, as being any priviledge of the goſpel, or any part of the intent thereof: therefore your ſelves may know, that there is no ſuch thing in any of them, as to be any ordinance or appointment of God in the preaching of the goſpel; for then I ſhould not onely neglect, but alſo violate, and prove my ſelf to be a prevaricatour, of the decree, law, and ordination of God (which hath ordained and appointed me to live of the goſpel) in this my not accuſtoming my ſelf, to refrain from labour in my own perſon, and live upon the labours and indeavours of others, therefore it is no natural or bodily maintainance, that the Apoſtle intends here by living on the goſpel, and they that ſo expound and apply this Scripture, do by the ſpirit of Satan, pervert and abuſe the word of God for their own private ends and gain, making merchandize thereof, as they do of all the Scriptures of God.

And whereas he ſaith, *I have not accuſtomed my ſelf* (as in time paſt) implying, that it was never his cuſtome ſo to do, nor of any of the miniſters of God, ſo he adds in point of time to come. *Neither have I written theſe things that it ſhould be ſo done unto me*; that is, I do not tranſcribe, tranſlate, or go about to regiſter the word of God upon the heart of any man, to any man, to any ſuch end, as to purchaſe unto my ſelf carnal things, or to make any thing of that nature to be the fruits which are proper to the goſpel to bring forth, for the end the goſpel infinitely tranſcends all ſuch things, and ever ſhall, and therefore for time to come

I diſclaim them all, as nothing of the end and ſcope thereof.

For it were better for me to die, then any man ſhould make my glorying vain; that is it were better for me to looſe this natural and bodily life, in the want of all neceſſaries tending to the ſupport and ſupply thereof, or it is better for me to die dayly unto them in ſpirit (as he ſaith of himſelf in another place) ſo as the want of them cannot Anoy me, no more then it can anoy or trouble a man void of natural ſence, rather *then any man* (or as the word will bear) *then any thing ſhould make my glorying vain*, or void and empty, as if he ſhould ſay, I had rather be as a man dead, then that any temporary or tranſient thiug whatſoever, ſhould be brought in as an ordinance of Chriſt, or any part of the glory and fulfilment of the goſpel; for it being full and compleat of it ſelf in Chriſt, cannot admit of any riches, honour, wiſdom, or power, but its own, as any means of its ſupply, nor of any office, inſtitution, Sacramental ſign or relation, which is not of the nature of the Son of God, but in time ceaſeth and vaniſheth away, for then my glory, or my boaſting or thinge of my praiſes which I only ſpeak well of, would admit of an emptineſs, and vacuities in it ſelf, in caſe it ſhould have need of ſupply and to be fulfilled with ſuch things as are not of like worth and duration with any thing whereof it doth not conſiſt, and muſt of neceſſity ſuffer loſs in the ceſſation of any ſuch thing, as ſhould fade and vaniſh away in caſe it ſhould come into the account of any ſupply or means of the glory thereof, no temporary thing therefore whatſoever, office, relation, or bodily exerciſe, inſtitution, or order that vaniſheth is to be named as any excellency of the goſpel, for then my praiſe and my glory (namely the Lord Jeſus) ſhould have an emptineſs in him, which is worſe then death for an apoſtolical heart to give way unto.

Verſ. 16. *For though I preach the goſpel*, or thus, *for if I preach the goſpel, I have nothing to glory of*; that is, if I faithfully publiſh and declare, doing mine embaſſage skilfully conce ning that good news came down to mankind from heaven, then I have nothing of mine own, proper to the

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ſons of men, in the of their wiſdome, counſels, and indeavours, to boaſt of or to glory in, as if he ſhould ſay: the goſpel is ſo full and compleat in the ſon of God, who is filled with all the fulneſs of God, that there can be no tranſitory thing ſubject to be bounded within the confines of this mortal life, brought into the account and reckoning thereof; for then man might have ſomething to glory in or boaſt of, which is altogether excluded, that ſo all the praiſe and glory thereof may be of God, which is immortal and fades not, and not of the creature: therefore to bring in things ſubject only to this life, as parts and ordinances of the goſpel, is not to preach the goſpel in the glory of it, but to boaſt and glory in the creature and not in the things of God, which is nothing elſe but abominable Idolatry.

For neceſſity is laid upon me: neceſſity is twofold, firſt in point of want and penury, as if I ſhould ſay, I am deſtitute and ſtripped of all humane and carnal glory and excellencie, ſuch as the carnal Jew adorns himſelf with, unto the putting of Chriſt to death; of which ſtock I naturally come, as I am made of the duſt of the earth, for by nature we are the children of wrath even as others, ſo that neceſſity is upon me to exclude all boaſting, for I am laid waſte and empty of all glory humane, as the ſpirit of God hath breathed upon it, and made it to appear to be vanity even as graſs.

So alſo by nature conſidered in my anceſtours the carnal Jew, I am deſtitute of the glory and virtue of the Son of God, for it is impoſſible that a creature ſimply conſidered, ſhould have any of thoſe virtues and properties peculiar to the creatour, as an eternal ſalvation and life, my neceſſity in that point alſo ſtands in an utter devaſtation of all divine good; yet is my neceſſity in point of being laid waſt of all the wiſdome and glory of the creature, the proper and only capacity, for the reception injoyment and exerciſe of all thoſe eternal and unſearchable treaſures proper only to the ſon of God.

Secondly, there is a neceſſity of urgency and conſtraint, ſo as the things of God are of that plenty, virtue, and motion, that they inforce, and conſtrain unto the devulging and

promulgation thereof, therefore it is ſaid, that the kingdom of heaven ſuffers violence, and the violent take it by force, for the things of the kingdome of God, in whomſoever they pleaſe to convent themſelves as an Original fountain and well-head, and from thence to diſtribute and diſpence themſelves as a living ſpring; there can be no more ſtoppage made in the outlet, and diſperſing of them abroad, then there can be any prevention of their inlet and reception into the places appointed for them; for as it was in the beginning when no dry land appeared, or as in caſe of the deluge when the waters covered the earth, the ſpirit of God teſtifies that they went up by the mountains, and down by the valleys, into the place which God had appointed for them, even ſo it is in this caſe, neither way of aſcention nor yet of diſcention can hinder the Spirit of God, thoſe waters of the Sanctuary, from the proper place appointed for their abode: therefore he ſaith,

And wo is unto me, (or as the word is) *wo is in me if I preach not the goſpel:* this word, *wo*, is a phraſe wherein the tenure of the curſe is expreſſed, ſignifying a ſtate moſt baſe, trod upon as being beneath all things that ever God made, having in it a deprivation of all good that ever God placed in the creature, whereof the Image of the creatour is the ſum; therefore an utter loſs and departure of all good together with the ſucceſſion, and real poſſeſſion of all evils, as houlding proportion in way of Antitheſis, in all points with that Image and goodneſs of God which is loſt, which cannot be leſs then of an infinit and eternal extent, which is the ground and Original of all vexation and penalty in that way of eternal death. And the not preaching of the goſpel is accompanied with them both, namely, the loſs of God and all goodneſs, for he only is good, and the poſſeſſion of all evil, which in that loſs inevitably ſucceeds; for according to the goodneſs of a thing, loſt, ruinated or perverted through our own default; ſuch is the evil that ſucceeds, this being written in all mens hearts; therefore men proportion puniſhments for offenders, as they judge of the nature of the fact, wherein they preach a greater point then themſelves

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are aware of, it is well if it prove not condemnatory to themſelves, for the mind without knowledge is not good: Our Apoſtle therefore concludes, by transferring this *wo* unto himſelf in a figure, as he ſaith in another caſe of himſelf and *Apollo*, thereby teaching the proper ſtate of the falſe apoſtles in their practiſe, I ſay herein he concludes, that ſalvation doth conſiſt only in the preaching of the goſpel, as neceſſarily and abſolutely as it doth conſiſt in faith; for there is nothing that is a grace of the goſpel, but hath in it the compleat and full eſtate and condition of Jeſus Chriſt, without which no ſalvation.

For as the whole law in all points is fulfilled in one word, namely love, ſo is ſalvation comprehended in every virtue that is in Chriſt, whereof the revelation and opening of the mind of the Father is one.

And as it is true that he who breaks one commandment is guilty of all, even ſo he that excludes any Chriſtian from any one grace or virtue that is in Chriſt, he excludes him from all; for as it is true that with the heart man believes unto righteouſneſs, even ſo, with the mouth confeſſion (which is preaching) is made unto ſalvation, and the one is as neceſſary unto life as the other, for he that confeſſeth not, or he that preacheth not, that Chriſt is come in the fleſh is Antichriſt, and Antichriſt is that ſon of perdition, or deſtruction, and not of ſalvation.

Every Chriſtian therefore is to witneſs a good confeſſion, or is to witneſs a good preaching, as before *Pontius Pilate*, or elſe no attaining unto ſalvation, that is, every Chriſtian muſt with boldneſs and courage oppoſe the virtue and power of the Son of God, againſt all the rulers of the darkneſs of this world, which is of that evil one.

This *wo*, therefore pronounced, againſt falſe apoſtles, in this figurative ſpeech of the Apoſtle; as transferring it unto himſelf, reſts upon all ſuch in its real abode, as either preach not the goſpel according as the truth is in Jeſus, and ſimplicity thereof in the reſt, or elſe neglect it, or forbid it to be preached by others, or in themſelves; for they may as well neglect, or deny to themſelves or others, the faith of Gods elect,

elect, or any virtue and grace appertaining to life and ſalvation; therefore our Apoſtle (in whom is perſonated all true and faithful Saints of God) is neceſſitated hereunto, and doth it by conſtraint, even as the love of Chriſt conſtraineth him to deal faithfully and plainly in the cauſe of God, according to the demonſtration and evidence of the Spirit of God in the ſalvation of his choſen, though the falſe apoſtles judged him to be beſides himſelf in ſo doing, therefore it follows,

Verſ. 17. *For if I do it willingly*, that is, if I do it voluntarily of my own accord, by any will or law of a creature, conſtraining and urging me thereunto, *then I have a reward*, that is, ſuitable to the fountain from whence it comes, which is the will of a creature, which Chriſt never came to do, nor to be in motion thereby; but only to do the will of the Father, and from that to receive motion in all his enterprizes.

Or thus, then I have my reward, or *my end*, as the word imports, that is if I preach from a humane will, my end is alſo humane; if I preach from the learning and abillities of a creature, it is the obtaining of the things of the creature, which I propound as my aim and end therein, and not the things of God, my main ſcope and intent is ſo fading and periſhing *Mammon of unrighteouſneſs*, and not the durable treaſure conſiſting in that righteouſneſs of God through the faith of Jeſus.

For according to the nature of the ſpirit which goeth forth, ſuch is the nature of the thing expected and looked for in the return, and ſuch it ever proves to be, for he that ſows to or in the fleſh ſhall of the fleſh reap corruption, but he that ſows in the ſpirit ſhall reap everlaſting life, a carnal miniſtry ever expects carnall things, and an expectation of carnal things for preaching the word of God, is an evident demonſtration of a carnal and corrupt miniſtry, not acceptable in the houſe of God or in any Chriſtian heart, for it never knew what the liberties and priviledges of the goſpel are; and therefore can never utter them.

But if I do it againſt my will, that is, againſt the will and proper

proper law of man, which is at enmity againſt God, for it is not ſubject to the law of God neither indeed can be, as this our Apoſtle affirms, in another place, for Chriſt is not brought forth or born of fleſh, nor of bloud, nor of the *will of man*, but of God, as the Scriptures teach, *then is the diſpenſation committed unto me*, as if he ſhould ſay, then the ordering and diſpoſing of all the whole matter of the goſpel, is committed to me in truſt; as to a Steward, and ſo the glory, excellency, and virtue, in point of the diſpenſation and diſpoſure thereof, in its going out, as alſo the return, of praiſe, honour, and all due deſerts, appertains and belongs ſolely unto my Lord, or unto that Lordſhip derived unto me, (which is never abſtracted from the ſteward) and not unto me as a man, nor to any mortal creatures, who or whatſoever.

Verſ. 18. *What is my reward then*, or as the word is, *what is my end then*, in preaching the goſpel: what do I propound unto my ſelf in ſo doing, or expect to be the return of my work, *verily*, or in truth, upon my ſerious aſſeveration, or engagement, as upon oath, *that when I preach the goſpel, I may make the goſpel of Chriſt free*, that is, my end in preaching is this, that when, or in what reſpect or relation ſoever I publiſh and declare ſalvation, and manifeſt wherein it conſiſts in Chriſt, my intent and full reward ſtands in this, to make it of ſuch fulneſs and perfection, as that it ſtands not in need, nor is it beholding nor ingaged to any earthly or tranſitory thing, either to give it its being, add to its form, perfection, or virtue: for no earthly thing can contribute thereunto, no more then duſt in the beginning could contribute to the Image of God (in any reſpect) which is immortal and eternal, nor can humane nature contribute to the death of Jeſus Chriſt, for it is a death which holds proportion with the Son of God, and in all points according to the truth and reality thereof, is infinit and eternal, becauſe its virtue conſiſts in the eternal word, and not in any thing proper to a creature, though the creature doth really communicate therein: none therefore can ever ſay I have been his counſellour, to contribute unto his wiſdome, neither to any

thing that is proper to Jesus Christ, neither can any thing of the creature say I have given unto him first, that I may be recompenced no more then it can be said that God is ingaged or indebted unto man, for taking him into the unity of eternal life, no more is the gospel beholding unto, or stands in need of any memontany thing whatsoever, to add any thing in the least to the glory and virtue of it.

For as the holy Son of God contributes nothing of himself or heavenly thing, to the form of Satan, or to his being such an unclean spirit as he is; so there is no earthly or corruptible thing whatsoever, that contributes any thing to the form or fulness of the gospel; and therefore free from being ingaged to the world in, or for any thing, No, it stands in no need of the riches of the world, for it hath hiden treasures in it self in abundance, nor honour from the world, for it hath an exceeding and transcendent glory in it self, neither hath it need of any power from the world: for it is in it self a supereminent power and virtue, no nor of any liberty of conscience (as from any man, or men of the world) for it hath the freedome and liberty of the son of God in it self, and if the Son make you free then are you free indeed, all that I propound to my self in preaching the gospel therefore is to make it free, that the world make not an apprentice, or rather a slave of it unto themselves, setting themselves up by it and above it,

That I abuse not my liberty in the gospel, that is, that I impair it not nor suffer any infringement or diminution of the authority and freedom thereof, that nothing detract from it by setting it self so above it, as it cannot be well without it; whatsoever is not of its own nature and substance, or enter into co-partnership with it, as adding unto the stock and treasury thereof; for then is a thing abused when it is villified and denyed to be that which it is, when it is lessened, weakned, or deprived of that which is proper unto it, and of right appertains and belongs thereunto; but the gospel hath all things whatsoever, both in point of form and substance, that can properly be said to be the work of God; therefore to add any thing thereunto, that is not of its own

nature, hath been, and ever ſhall, is to abuſe that great grace of the liberty and freedome of the goſpel.

Verſ. 19. *For though I be free from all men*; in theſe words the Spirit of God in our Apoſtle ſeems to change the ſubject of his ſpeech, in that whereof he treats, transferring that unto himſelf which before he gives to the goſpel, for the liberty of the goſpel he makes here to be his liberty; ſaying, for though *I be free*, and that I abuſe not *my liberty*, which before he affirms, that it is only the freedome of the goſpel which he labours for, giving us to underſtand hereby, that the Saints of God are the ſubject matter of the goſpel, and not onely the Sainrs of God in general, as that myſtical and univerſal body of Chriſt; but every one in particular is the ſame ſubject matter, and of the ſame concernment that the goſpel of God is; for Chriſt cannot be divided, neither can the ſpirit be received by meaſure, nor can one lyne or letter in that book of the covenant be cancelled, but the whole covenant is void and of none effect; ſo that God hath reſpect to his Saints, as collecting all into one, and diſtributing one into all, and therefore the whole and every particular are of the ſame concernment.

So that we cannot teach the true ſtate of one Chriſtian in any reſpect; but we teach the ſtate of the whole body in that reſpect, and we cannot teach the ſtate of the myſtical body of Chriſt, but we teach the ſtate of Chriſt himſelf; and if we preach Chriſt, we preach the goſpel, and if we teach ought elſe as any point or particular of ſalvation, we pervert the goſpel to our ſelves (and all that hear us with approbation) to diſtruction.

For a true Chriſtian and the goſpel have one and the ſame form, they conſiſt of the ſame matter, they have the ſame ſpirit, and are of the ſame ſpirit, they are of the ſame degree and dignity, and of the ſame reſpect and continuation before God; yea Davids ſeed is as the ſun, that ſure witneſs in heaven, that faileth not, and therefore the Apoſtles are ſaid to be the lights of the world, as Chriſt himſelf is, truly delineate a Chriſtian then, and you truly diſcribe Chriſt, villifie, impriſon, reject, and kill the one and ye villifie impri-

ſon, reject, and kill the other; for Chriſt is the ſubject matter of the goſpel, not as a man alone, or particular perſon without being compoſed and conſiſting of his myſtical body, even as one ſhed forth and defuſed into all, and as all gathered up and united in every particular; ſo that the Saint of Iſrael ſingularly, or the Saints of Iſrael plurally is, or are, the ſubject matter of the goſpel, ſo that open and ſet forth one Saint, or ſouldier of Chriſt, and the whole hoſt of heaven appears in the ſame rank; and do you order and amplifie the hoſt never ſo magnifically, and it ſhall contract, imbody, and convey it ſelf into one particular.

No man can deſcribe a Chriſtian, but that which he takes his form from muſt appear, which is the goſpel, or form of wholſome words: nor can any man preach the goſpel, or ſet forth that form of wholſome words, but as it, or they give form to a Chriſtian; therefore the freedome of the goſpel is the freedome of our Apoſtle, and the freedome of an Apoſtle, is the freedome and liberty of the goſpel, or thus (as the word imports) the power and authority of the goſpel is the proper power aud authority of a Chriſtian, and the power and authority of a Chriſtian, is the proper power and authority of the goſpel: *For though I be free from all men*, or from all *things*, as the word will bear without ſtraining it, as if he ſhould ſay, there is no man or thing that can lay claim unto me, or hath any right or intereſt in me, ſo as to challenge or countermand mine authority as a ſuperintendent power, being my freedome, is the freedome of the goſpel, the ſubject matter whereof is the Son of God: So that nothing can challenge any title in me, ſave only the ſame ſpirit whereof I am, or the ſame body wherein I conſiſt; becauſe nothing can add any thing to the fulneſs of that one body, nor can be of like nature or conſtitution to be joyned therewith, by any ligament or bond whatſoever: ſo alſo contribute unto me in any reſpect, as having the leaſt deſert, whereby to require any thing at all from me, in way of requital, as its proper right; no, all ſchools of humane learning never contributed any thing, neither unto my being, nor form (for I received it not from man) neither can

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they challenge right or intereſt in any point of doctrine in which I teach, according to the nature and true intent thereof, and however it be true that my freedome and authority be ſuch in all particulars.

Yet I have made my ſelf a ſervant to all, or as the word is, *a miniſter in all*, that is, I ſerve and miniſter in, or uſher in the word of God, by means of all things in heaven and in earth, being ſuch things which the mind of man can give ſome form unto, whereby the word of God hath made it ſelf ſpeakable unto all the ſons of men, which is the proper end of all Gods works, that the word of bleſſing, and alſo of the curſe, may take place and be eternized, which otherwiſe could not be; for the manner of being, forms, relations, and operations of all the creatures, are ſo many diſhes, chargers, or platters, wherein that food and bread of life (ſubſtantiated only in Chriſt) is preſented unto mankind to feed upon: for there is nothing in all the works of God, wherein the food of eternal life is not commended unto the world, as being that figure or letter of the Scripture, that great volume, or common Library; ſtanding faſt in all ages, and as free to be read by the poor, as the rich, the meaneſt, as the greateſt Potentates in the world.

Therefore it is ſaid, go and preach the goſpel to every creature, or as the word is, in every creature, that is, preſent Chriſt Jeſus unto the world, as in a figure by all things contained therein.

But the men of the world, like unnatural canibals, or men-eaters, or as the Oſtrich, of whom it is ſaid, ſhe can digeſt Iron, falls upon feeding of themſelves with the diſh or platter in which the food is brought (which is to paſs away as nothing of that meat fit for the ſon of man to feed on, in the very repreſentation thereof) and in ſo doing, they ſuffer the bread of life to paſs from them as a thing of nought worth.

And that wherein the reality of the word of God, is only ſignified unto us as in a figure, is that great engine, which Satan hath ever erected (as that tree, good for food, pleaſant to the eyes, and to be deſired to make one wiſe) where-

by he hath alwayes inſnared the men of the world, and faſtned the word of the curſe upon them, namely, the things wherein the word of life expreſſeth it ſelf unto mankind; without which it were not ſpeakable to man, no more then it is now unto a brute beaſt.

Now the end why I thus ſerve or miniſter in all things that viſibly appears, is this, namely, *that I may gain the more*, or that I may gain all; that is, win them by conqueſt, or ſubdue all things as ſubſervant, and put under the feet of Jeſus Chriſt (as all things were concluded to be at the firſt) as ſuch things which are no part of the kingdome of God, no more then there could be a helper fit for man, found amongſt them all in the beginning, when the nature and uſe of them all was ſeen, in giuing names unto them accordingly: theſe are all to be gained as by conqueſt, ſubdued, and brought under the feet of the Son of God, as ſubſervant unto him, and that in the very act of ſerving or miniſtring in them, as nothing of that kingdome; which is not of this world, that the truth and reality of all things intimated thereby, may appear to be realized, ſubſtantiated, and eternized only in Jeſus Chriſt that ſon of the living God, who is the fulneſs of him that *filleth* all in all, or is *filled* all in all; for the word is both of active and paſſive ſignification, to ſhew unto us, that in the Son of God, there is both an aptitude to fill, and to be filled, which is that grand grace of the goſpel, in all things, and at all times, in all ages.

Verſ. 20. *To the Jews I became a Jew*, that is, that is to ſuch as ſtand ſtrictly upon pedigree family, the diſtinction of tribes, churches, or congregations of people, Sects and Seminaries, to keep intire, peculiar, and certain, the genealogy of Chriſt, ſo as they may approve of him in his appearance, to be ſuch a one as to whom the promiſe is annexed, to ſuch I deſire no better ground to work upon, or means of conveyance of my doctrine for their conviction, whereby to gain by conqueſt, and ſubdue under the feet of Chriſt, all ſuch diſtinctions, unities, relations, and hiſtorical ſeed platts of production, and from theſe humane and Jewiſh principles, to make good and maintain, that all ſuch conjunctions

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and propagations, in whatſoever they appear to be holy and acceptable before God, do only conſiſt in Chriſt Jeſus the ſon of God, ſo as they ſhall never end nor alter, in whom only they are real, and in all other reſpects whatſoever they are, empty and vain; for there is no true genealogy of Chriſt ever to be found, according to the real intent of the Spirit of God in the Scriptures, where the parties contracted to bring forth, and the product or ſeed, are not of the ſame plurality and ſingularity, the one as the other; yea, and of the ſame diſtance with reſpect to the tribes or family, and of the ſame unity and nearneſs of blood: for neither in the conjunction of ſtock, nor yet in the ſimplicity of the product is there any unity of creature, and creature to be conſidered (otherwiſe) then only in way of metaphorical alluſion, and in point of doctrinal reſpects, only the unity and conjunction of the Creatour and the creature, is the matter and form of them both, in all true and ſubſtantial reſpects and intents of the word of God, in the intended conſiſtance, without which all are empty void and vain.

Therefore the true ſtock and family, tribe and kindred, genealogy, and off-ſpring of the Son of God, is as ſtrictly and precizely to be kept & maintained unto this day, as it was to the dayes of the Virgin Mary, to make manifeſt and confirm the promiſed ſeed, without which we cannot poſſibly know who is the true inheriter of the promiſes, and ſo are void of the faith of God; which continued act of genealogy, confounds and bring to nought all literal and traditional genealogies of the carnal Jew, confirming the truth to be in Jeſus, and not elſewhere, from the beginning unto this day.

Which true Sonſhip and off-ſpring only, can ſtill utter this voice unto the vain conceits of a carnal Jew, ſo as to confound them, namely, that although it be true that I am the Son of David: yet it is as true, that before David was I am, and therefore David in ſpirit calls him Lord; which argument rightly propoſed by Chriſt, as really preſent, is of force to ſtop the mouths of all Jewiſh phariſaical ſcribes and elders: again, though he be the ſeed of Abraham, yet can he

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as truly ſay before Abraham was I am, and therefore it is that Abraham payes tithes unto Melchiſedec, and is bleſſed of of him; and without all contradiction the leſs is bleſſed of the greater, and yet this our Melchiſedec is Abrahams ſeed, in which reſpect Abraham being his Anceſtour is conſiderable, in way of humane genealogies.

O fools and blind, ſhall we think that the genealogy and off-ſpring of the Son of God ended and was cut off in the Virgin Mary; or that it was more carnal and bodily in our forefathers then it is in our dayes, is not the fleſh of Chriſt, (though never a carnal and fleſhly Chriſt) conſerved in his off-ſpring until now, ſhall we think this word hath not eternity in it, and is made good in his myſtical body whereever any member thereof appears, viz. *My fleſh is meat indeed, and my blood is drink indeed, and he that eateth not my fleſh, and drinketh not my blood, hath no life in him*; or is this ſpeech worn out ſo, as that it comprehends not the whole body, viz. *My heart and my fleſh rejoyces in the living God.*

Is there no more mention to be made of this word: *My ſoul thirſteth for thee, my fleſh longeth greatly after thee, in a land of drought:* Such as lay theſe things aſide, and count it blaſphemy to ſay Chriſt is compleatly preſent in his Saints in theſe dayes, in the reallity of whatſoever his body conſiſts of, and will but afford him only ſome certain ſpirit, or rather rayes and influences thereof, to be reſident in his Saints; to this end, that the world may not want power to do what they pleaſe with their bodies, theſe men are of that ſpirit of Antichriſt, which deny the coming of Chriſt in the fleſh, as the Spirit of God in his Apoſtle averreth; for if it were ſalvation to confeſs Chriſt come in the fleſh, as born of the Virgin Mary in ſuch an age of the world only, then would that wicked ſea and lake of Rome, have as much ſalvation in it as thy people at this day extant, who profeſs and deſcribe him in that reſpect, by ſo many abominable ſigns and Images: for our Apoſtle affirms, that that ſpirit which confeſſeth that Jeſus Chriſt is come in the fleſh, is of God.

But this ſpirit which confeſſes Chriſt upon the ſame principles

ciples that Rome and the reſt of the rabble of the world do, who read the writings of the Apoſtles; they do not acknowledge the inſufficiency of man, in that alſufficiency of the Son of God, nor that diſability of the creature in point of all humane help, to be born up and carried out, in that ſtrength and deſire proper only to the ſpirit of God.

In caſe therefore of the Jews in their ſtrictneſs about genealogies and pedegrees, I am as a Jew in all ſuch matters, and it is the only doctrine I teach, whereby I find an ear in them to hear, but it is to confound and bring to nought all carnal vain genealogies, tribes, kindreds, and families; as having reſpect unto God, that the family and race of the Son of God only may take place of them all, that ſo I may gain them all unto him or vanquiſh and ſubdue them all under him, that the reality of them all may only be found in him, as they are of any truth, holineſs, honour, or of any acceptation unto, or in any reſpect with God at all, and that all other are but vain and endleſs genealogies, as our Apoſtle calls them.

Ignorance of this point, in that *obcæcoen* and *pro-caxionſe* ſpirit in the miniſtry of the world, is the cauſe of that carnal conceit, that a member of a church, ordered, compoſed, and caſt into a form by men, and the children born in the confines of a church ſo framed, are the true ſeed and offſpring of Chriſt, and that all others are without any viſible enſign of the true Religion and worſhip of God. Again, ignorance in this point of the true and compleat proceed of Chriſt, whenever he appears really in any particular perſon or office, is the very ground of that diabollical conceit, that the Spirit of God operates in man here on the earth for a time, and at his death, man, as a creature returns unto the earth both in regard of ſoul and body, and is diſſolved into the elements whereof natural bodies are made, and compoſed: and that nothing but ſimply God, as an increated being is ſaved, or returns to his ancient center: theſe two opinions ſeem to be far diſtant, but are both alike diabolical, denying the truth and reallity of the Son of God, and are deceivers of mankind, cauſing them to be inamored with, and dote

upon, the wayes of death and deſtruction, in the villification and rejection of that ſalvation which is by Chriſt.

To them that are under the law, as under the law: that is, to ſuch as are under that Ceremonial bond and ingagement, of being tied in the wayes of their worſhips, to perſons, places, times, and terms of humane relations, as neceſſary parts thereof; inſtituting of churches, creating of officers, ſetting up ſeals, ſigns, & ſervices of time, which in time will vaniſh away: to theſe I declare my ſelf to be under as ſtrict bonds and ingagements as themſelves be, ſo as I move not in heart nor by hand, utterance in tongue, or geſtures and demeanure in carriage. But with reſpect unto this my ingagement, which is the bond of the ſpirit, binding me over unto God, by freeing me from all ingagements and things whatſoever, inferiour to himſelf in his Son Chriſt, and not the ſpirit of bondage which ingageth unto the creature, as being ſet in the place of the Creatour, which is ever accompanied with trembling and fear, becauſe of the conſcience of the inſufficiency and uncertainty thereof.

And by taking up theſe their bonds and tranſitory ingagements, whereabout, as ſervants of ſin, they ſpend their time, imploy their ſtudies, exerciſe their zeal, in binding heavy burdens upon themſelves and others, ſeeking reſt by the imployment of that unclean ſpirit, but find none, buſying themſelves in picking at the bark, rinde, husk, or ſhell, and never come to taſte of the pith, marrow, or kernell, and by opening of theſe rudiments, and declaring what they be in their ſtricteſt injunctions, which being followed to the uttermoſt of their intent, in what they drive at and lead unto, which is no leſs; nor fall they ſhort of an impoſſibility to pleaſe God thereby, I do by theſe things bring out the reallity of the law of the Spirit of life, which is in Chriſt Jeſus our Lord, which is the only freedome from this law of ſin and death.

Which law of God hath all its relations operations and reſpects only in Chriſt, and out of him it neither binds by any bond, nor layes it any burden, but hath in it in every reſpect, the liberty, freedome, and authority of the Son of God.

And

And by this means I gain the truth and verity of all law, bonds, and ingagements, to have their ſubſiſtance and being only in the Son of God, being of the ſame degree, power, and continuation which himſelf is, and ever will be, which is the onely freedome; and therefore the Saints of God are not bound unto, but tranſcend, and are far above all humane and tranſitory things; from which God hath freed them, and ſet them infinitely above them, once and for ever; making them Lords over them all, and not as ſlaves to any of them, even as it is ſaid that the Son of man is Lord of the ſubbath, which goes beyond all phariſaical conceptions, therefore they bow and kneel unto it, as to aged of the continuation of foure and twenty hours.

Verſ. 21. *To them that are without law as without law*: that is, to ſuch as have a ſpirit, of ſuch liberty, as that they can give themſelves leave to do any thing, never having reſpect to any order or ſtrictneſs of converſation, to be injoyned by the word of God, but ſtand aloof, and a diſtance, from all ties and ingagements thereby, like the profane Gentiles, with reſpect unto the ſtrictneſs of the Jew.

To ſuch perſons I preach and profeſs as great liberty and more then they can poſſibly do, as being free from all law, bonds, and ingagements whatſoever, as not being under an abſolute command or prohibition to do, or forbear, any earthly or tranſitory thing, and in opening of this my freedome and authority: I muſt of neceſſity declare how, and upon what grounds I injoy and am poſſeſſed of this liberty; and that is only in becoming one with him who is Lord of all things. So that I acknowledge no bond but what is only found in him, who is both the giver and alſo the receiver of the law; or elſe I preach not Chriſt only, but bring in ſome ſuperfluous thing to joyn with him, which ſacrifice ſo brought, is an abomination unto the Lord. But in him alone, there is fulneſs of freedome and liberty, and out of that freedome there is no true ingagemant, according to the law and will of God: neither ever was nor ſhall be, and hereby I bring in all true and lawful relations, according to the mind and intent of God (in all his expreſſions from things tranſi-

tory) to conſiſt and to be only in Chriſt: And therefore I bring by this means that ſpirit of extravagancy, and licentious liberty, to yield it ſelf over and become ſubject unto that bond of the Spirit which is in Chriſt Jeſus, wherein all true freedome and authority doth conſiſt in all ſuch as are appointed unto life.

And this is done by preaching liberty from all carnal and earthly ties, as not being under any law or abſolute ingagement unto any of them all, further then expedience and preſent oportunity calls for, in the proſecution of the work of God; whereby we bring the whole law of God in all points to ſtand in its true relation between God and man, all other things being inferiour, and infinitely to low, to anſwer in point of relation, in the ſpirit and ſtate of a Chriſtian, ſo as to bear a part in the fulfilment of that Royall law of God; which is only fulfilled in us, namely, God and man in the unity of faith, and ſo in every Chriſtian, and in no other relation whatſoever, no more then man could find a meet help for the production of his kind in all the creatures in the beginning, but muſt have one as taken out of himſelf, that ſo ſhe might be fleſh of his fleſh and bone of his bone, not only having his nature, but bearing his name and authority alſo, as *Iſh* and *Iſha*, only diſtinct with reſpect to Sex, as it is in Chriſt in point of Creatour and creature. So that by preaching freedome and liberty from all law in point of relation to things which fade and come to nought, I bring to nought and abrogate that law, or ſpirit of bondage, and alſo gain unto my ſelf that eternal law and ingagement of faith, to conſiſt only and wholly in the Son of God, and therefore he inſerts.

When I am not without law to God: Intimating thereby that the true property or form of the law, is, only to face unto God, and not unto any creature, no, not among the Saints themſelves: for the Spirit of God in each other, as it is the Spirit of Jeſus, is the proper object of the bond of relation; ſo that whereſoever a meer creature is made a relative in the law of God, it is the adulterating of the word of God, by that ſpirit of an harlot, and of fornications, as alſo an Idolizing

lrzing of the creature, ſetting it in the place of, or bringing it in competition with the Lord: for the Spirit or life of Chriſt, though a man, yet was never deſtitute of the Image, wiſdome, and ſpirit of God; ſo that God had never reſpect unto mankind, as in unity and order of his law, but with reſpect to that wiſdome and Image of his own, and not of a meer creature ſimply conſidered.

Therefore he adds, *But in the law of Chriſt*, or but under the law, or within the law of Chriſt, that is, I am in, or under that law of the Spirit, as within the bounds and confines of it in all things, namely, that law of the Spirit of life which is in Chriſt Jeſus our Lord; out of whoſe myſtical body or ſpiritual incorporation, there is not any pieces or part, no not a word or ſyllable of the proper law and will of God, in any of the relations or operations proper thereunto: for if any momentany thing or temporary office or relation, ſhould be that whereof any part of the law of God doth conſiſt, then would the law of God ſuffer loſs and detriment, when we part from all temporary relations and things.

And we may as well affirm, that the almighty ſuffers loſs of his Royal will, and of his being, that which he is, in Chriſt; as to affirm the leaſt diminution of the law in any reſpect, or at any time. for one jot or tittle thereof ſhall never fail nor paſs away; no, though heaven and earth ſhould paſs away, yet the law of God ſhall never fail.

Verſ. 22. *To the weak I become as weak*; that is, to them who are deſtitute of the power of godlineſs in the exerciſe of theſe virtues and offices peculiar to Chriſt, to ſuch *I became as weak*; that is, I preach my ſelf and all fleſh to be utterly inſufficient, and altogether diſabled to move towards God by any ſtrength of the creature, in any way of acceptation with him, that is to ſay, by means of any humane power or wiſdome, art or abilitie whatſoever: and this univerſal inſufficiency of all fleſh, where it is truly ſeen and rightly acknowledged, I preach to be the only capacity of the reception of the Spirit of God, wherein, and through

which, it comes to move upon the mind of man, as it is ſaid to move upon the face of the deep in the beginning; which inſufficiency of the creature, void of the excellencies and abillities of the Creatour naturely, nor ſeen, nor rightly and groundedly acknowledged, is nothing elſe but that myſterie of iniquity, the depths of Satan: and the devil that great deceiver of mankind, who is the proper fulneſs thereof, therefore he is called the prince of the power of the aire, becauſe every veſſel not having in it real and ſubſtantial things, or matter wherewith to fill it; there the aire takes place, and is the fulneſs of it, even ſo whereever, and in what heart the real and ſubſtantial things of the Son of God are not, there doth the devil take place, and is the fulneſs of that heart, whatever it be in the judgement of men.

So that the true acknowledgement of weakneſs I am one with, as it is the only capacity of the fulneſs of the ſpirit of God, in the exerciſe of its virtues, and manifeſtation of the power of God, and not of man: And by this I gain weakneſs, in the true acknowledgement thereof, to conſiſt only in Chriſt the alſufficient ſtrength of God (and is not elſewhere to be found) where all inſufficiency muſt of neceſſity flie away; and there only is all true and proper motion in way of holyneſs and honour, whereby the power and glory of God, and not of the creature comes to move upon mankind, and manifeſt it ſelf in all his virtues and excellencies whatſoever; and by this means of becoming weak, I gain all weakneſs, or weakneſs to become that alſufficiency and ſtrength of the Son of God, who is able to ſubdue all things unto himſelf, this weakneſs being the proper receptacle and place of the abode, and hiding of his power: So as none but himſelf can find out how to communicate or participate therein: where only he is known in all his particular virtues, goodneſs, and love, in the exerciſe and injoyment thereof forever.

I am made all things in all men, or thus, *I am made all men in all things*: that is, there is not any thing wherein the mind of man naturally moves with reſpect to God, or with reſpect to any of the works of God, or wherein any of the creatures

tures are in motion towards mankind, or among themſelves; but I make my ſelf a companion therewith, or a ſuting thereunto, in point of all operations, relations, and reſpects, and that to this end, that by opening and diſcloſing of my ſelf what I am in any ſuch operation, relation, or reſpect, in point of the reality, ſubſtantiality, and continuation thereof, in the truth and verity of the thing; as countable and of worth in the records of God, I may thereby diſanul and aboliſh and bring to nought, as things of no truth and of no virtue, in whatſoever the natural heart of man moves towards God and the creature: and alſo in whatſoever man naturally contains, or receives from the motions of God, or the creatures towards himſelf, and make good that all ſuch things come within the confines of that law of the carnal commandement, conſiſting in ordinances which are againſt us, and therefore are nailed unto the croſs of Chriſt, and forever made ſure and intailed only to that carnal and fleſhly ſpirit of the Jew, which ever crucifies the Lord of glory according to the Spirit; putting him to open ſhame, or making a mock of him: and therefore in the diſanulling and abrogating of all theſe carnal things nailed unto the croſs of Chriſt; I make it plain and manifeſtly to appear, that the ſolid truth and reality of all things conſiſt and have their proper and only being in Chriſt, and out of whom all things are vain and empty, only filled with that ſpirit of cruelty and perſecuting Jew.

And by this means I ſtrip the world, lay it waſte, and make it vacant of all things whatſoever, that turn to any account or reckoning in the records of God, or that is found written in that book of life, wherein all living and acceptable things are written, and the reſt are ſuch as are written in the earth. So that the world hath nothing left to take hold of for any ſtay or ſupport, in which can be any hope or confidence to truſt unto, for there is nothing to be found of ſuch nature or quality, that is not involved within that proper ſtate and real condition of Jeſus Chriſt the Son of the bleſſed.

That I may by all means ſave ſome: that is, that I may by the

the true controverting of all things, make it apparent and plain, that ſalvation doth conſiſt in every thing, according to that which Gods wiſdome hath ordered, and appointed all things to be and appear in Chriſt; either as he is given as a ranſome, and ſo as loſt or given up unto death in all things that are holy and ſpiritual in the men of the world: in whom nothing of his divine and proper virtue doth appear, or is in being and exerciſed; in which eſtate the reality of all things appertaining to death, are for ever in their heighth of operation.

Or elſe as he is the ranſomed from death in his choſen and elect ones, in whom all things of life, righteouſneſs and peace, are in their proper being, virtue, and exerciſe thereof; and ſo in Chriſt, as dead or alive, are all real things of death and life only found: and thus by becoming all things I ſave ſome, or as the word imports, I ſave all, that is, as all things univerſally became death and deſtruction, as Satan orders them, in putting Chriſt to death in all ſpiritual reſpects.

Even ſo all things univerſally become reſurrection and life, as the wiſdome of God orders them, in the mortification and death of all carnal and ſenſual things in Chriſt, whereby the life of God is revived in the ſon of man, in all ſpiritual and eternal reſpects: and thus all things are deſtroyed and brought to nought by Satan, or by man in his defection from God, which is a univerſal fall of mankind from his Creatour, forever. And it is as true, that all things univerſally are ſaved and confirmed in a ſtate of excellency and perfection, by the reſurrection and aſcention of the Son of man (through that wiſdome of God, into the life and reign of, and in all things, that are proper to God eternally.

And obſerve, that this death unto all ſpiritual things proper to the infinite and eternal Son of God, muſt needs be of univerſal comprehenſion, and being alive unto all the things proper to the ſame Son of God, muſt needs be of the ſame univerſal extent; yet it is impoſſible that theſe twain ſhould reſide in one and the ſame individual ſubſtance and being:

and

and therefore a univerſal eſtate of death, and alſo a univerſal eſtate and condition of life, is found in the ſons of men, of one and the ſame extent: becauſe it is of the Son of God, in way of his death, and of his life, that gives latitude and longitude to them both, and therefore a two fold ſtate and condition ſtanding in due oppoſition is found in mankind, and ſhall be forever.

Verſ. 23. *And this I do for the goſpels ſake*, that is, that I may give all honour and eſtimation unto the goſpel, or unto the Son of God; ſo that whatſoever hath in it any worth or dignity, utility or excellency, it is only ſubſtantiated and eternized in the ſubject matter of the goſpel, and not elſewhere to be found according to the true and real intent of the word of God: And therefore all things which cannot be ſammed up within the account and reckoning of the goſpel, as being the matter and ſubſtance thereof; or elſe uſed by the wiſdome of the ſpirit thereof, ſo as to conduce to the promoting of the goſpel. I ſay, that all things not of this nature and uſed to this end, namely, to advance and ſet up, as the only and alone thing to be had in honour and eſteemation, the goſpel ſpeech and triumphant act of mans ſalvation by Chriſt: all things without the compaſs of this account, of what other nature they may be, or of what other nature they may be, or of what other uſe they may ſeem to ſerve unto, they are left under juſt rebuke, ſhame, reproach, and ignominy, whatever they may ſeem to be in the eſtimation of the ſons of men.

For to become all things for the advances, or for the ſake, or cauſe of one thing, is no leſs then to make that thing, the all in them all, without which they are vain and empty, not coming within the account of real and ſubſtantial things.

Thence it is that Chriſt ſaith, for their ſakes ſanctifie I my ſelf, that they alſo may be ſanctified, it is for the elects ſake that the Son of God makes himſelf holy, that all the Saints may partake of that holyneſs, now the Son of God is not made holy but in mankind; therefore man is the thing in eſtimation with God, as not being content with an increated

holyneſs in himſelf as God, ſimply conſidered; but is made holyneſs, whereby it becomes communicable to all the Saints, they therefore are the only thing in Gods eſteem, and ſo he is made holy for their ſakes, and the Son of God promoted in the goſpel, is the only thing eſteemed by a true Saint; and therefore he becomes all things, to commend the dignity of the goſpel, yea, Chriſt prefers his flock before his own life, for he layes down life eternally to the wicked, that his ſheep belonging to that one ſheepfold may live eternally in himſelf: in whom they die to all carnal and tranſitory things, for the conſervation and exerciſe of the life of the Son of God, which is ſpiritual and not carnal, eternal and not tranſitory.

Hence it is that Daniel prayeth that the Lord will do, and not defer, for his own ſak, preferring the name and authority of God before all things, even as our Apoſtle here makes himſelf all things, that he may terminate all in the goſpel, the reſult whereof follows, namely,

That I may be partaker of the goſpel with you, or in you, and you in me, as he ſaith in another place, ye are our epiſtle written in our hearts, as if he ſhould ſay, we record nothing upon you, but that which we can reade upon our own ſpirit: therefore an enterchangeable act, if you expreſs your ſelves we read you in our ſelves, and if we expreſs our ſelves, you may read us upon your own hearts; ſuch mutual agreement there is in the epiſtle or writings of Chriſt.

So here, that I may be the co-partners or companions with you in the goſpel, or that we may be that unity and ſubſtantial fellowſhip of the goſpel. The meaning is, that we conſidered together as one myſtical or ſpiritual body, may become thereby the ſubject matter of the goſpel, or of all good ſayings between God and man in Chriſt: For none can deny but the Son of God is the ſubject matter of the goſpel, ever was and ever will be, and it is not Chriſt as one particular holy one of God only, born of the Virgin Mary in ſuch an age of the world: But it is Chriſt conſidered in his myſtical body, that as it is ſaid of the myſterie of the goſpel, where it is deſcribed to be Chriſt in you the hope of glory,

glory, ſo that it may as truly be ſaid here in this caſe, Chriſt in us the ſubject matter of the goſpel; ſo that if we deſcribe and delineate a Chriſtian, really according to his nature and form: we preach the goſpel, and in caſe we preach the goſpel in the true manner and form thereof, we do neither more nor leſs, but only ſet forth and deſcribe a Chriſtian.

And therefore the Spirit of God makes it a thing indifferent, to take a Saint of God either as the authour or the product of the goſpel; as where it is ſaid, *in Chriſt Jeſus have I begotten you through the goſpel*, in which words Chriſtians are brought in, as the proper fruit and product of the goſpel. And again, our Apoſtle ſaith, *God ſhall judge you according to my goſpel*, where the Apoſtle brings in himſelf as authour of the goſpel: and again, *If our goſpel be hid, it is hid to them that are loſt*; and again, *our word towards you was not yea and nay but yea*: in which ſayings the Spirit of God brings in the Saints, as Authours of the word and goſpel of God. So that as it is ſaid, the children being partakers of fleſh and blood, he himſelf took part with them, that is, he became one ſtate and condition with them; even ſo it is here, that I may be partaker of the goſpel with, or in you, that is to ſay, that we together may become and appear to be that compleat ſtate, matter, and ſubſtance of the goſpel, even that gladſome and triumphant ſtate of ſalvation.

Whereas it is tranſlated *with you*, the word *you* is not in the text, to ſhew unto us the liberty and ſcope the Spirit of God gives unto our minds, in the viewing and peruſing the word of God, either to apply it more particularly, or extend it more univerſally, giving us freedome and authority, either to apply it to our ſelves and ſuch as we immediately converſe with, and ſo with you, or unto ſuch as have been before, or ſhall be hereafter, together with ſuch as are, and ſo with them in either reſpect, or with him; that is, with God; as God and man in Chriſt being that compleat, glorious and ſubſtantial eſtate. And it is uſual in Scripture to leave out words, or take them into the text, for ſuch honour-

able and fruitful uſes and reſpects; as where one evangeliſt ſaith, *Go ſhew to the high prieſt*, another ſaith, *go ſhew thy ſelf to the high prieſt*: again, where one ſaith of the five loaves and two fiſhes *he bleſſed and brake*, (more generally) another ſaith, *he bleſſed them and brake*; and where one ſaith more generally, *he will gather the wheat into the garner*; another ſaith, *he will gather the wheat into his garner*; and many ſuch like, God giving liberty to have an eye to the univerſality of a matter or cauſe, as alſo particularly, to ſuch whom it may concern, either as intereſt in, or excluded the ſame.

Verſ. 24. *Know ye not that they that run in a race run all*; that is, you do know it is taken for granted, that all men know what it is to run in a race, for it is a thing written in the hearts of all men, ſo as they may read it in themſelves; and therefore I obtrude the knowledge thereof upon you, without all peradventure, namely, that they who run in a race run all, that is, divers are in motion therein, as ſtriving after the ſame thing; even ſo God hath ranked the creatures univerſally in heaven and in earth, that they are in a continued motion, through Gods ordination, as things pointing at, looking towards, or directing unto Chriſt; as ſo many rivers in motion towards the ſame Gole, or more particularly: All men that ever lived (do, or ſhall) upon the face of the earth, they aim at and move after that which is more excellent then themſelves, or any ſimple creature can ever be; and ſo are in continual exerciſe and motion, to gain a price which hath no leſs then God conſiderable therein, and hence it was that wicked Pharaoh, though he would not acknowledge the God of the Hebrews, yet he moved as in a race after a greater thing, or power, then was in himſelf; and therefore fled to his Magicians, as ſuch as had a more eminent power to work by then himſelf had, and when they could eaſe him of the plagues, he ſeeks to Moſes, that he would ſoe unto the God of Iſrael on his behalf; ſo that he is in motion after a prize of more worth then all his preſent attainments.

So it was with the king of Babylon, he alſo was ſet in this

race,

race, moving toward a greater price, when he could not interpret his own dreams he ſought to the Southſayers the Chaldeans, as having more skill then himſelf to interpret the ſame, and when they could not attain thereunto, they alſo move towards higher then themſelves, and told the king that none could expound or interpret ſuch a matter, unleſs the gods ſhould come down and converſe in fleſh, or with fleſh; ſo that all men, yea the worſt of men, are in a race wherein they ſtrive after a gole of more worth and greater excellency, then yet they have attained, and there is no true excellency (upon juſt account) to be found; but only in the Son of God Jeſus Chriſt, and as in a race, all men are ſtriving to attain unto that ſtate of Chriſt; but all cannot win the gole, it is one only that gets the prize.

Note by the way the ignorance and vanity of ſuch men that go about to bring men unto the knowledge of God, by telling them ſtories out of the Scripture not analizing them with ſomething written in their own hearts, that by that living letter, they may ſo converſe with them, as they cannot deny the truth of what is ſaid to be in themſelves, and by the verity of that, be gained to give credit unto the truth of the manner and form of the being and exerciſe of the Son of God, brought forth and declared from that which is formed and written in their hearts: for every one in this point of running ſhall be ſet in the race, indeavouring to win a prize greater then yet they have attained, from whence we are to declare who, and what it is, that only gets the gole, for they who run in a race run all: *But one receiveth the prize*, that is to ſay, Chriſt that one Son of God, that myſtical body in the unity of ſpirit, that one, whoſe feet are made like hinds feet, and who is called the hind of the morning, he that renews his ſtrength as the eagle, who runs and is not weary, and walks and is not faint; he only attaineth the gole, winneth the prize, and weareth the crown, and he that is not of that one undivided being, and imbodied in that one faith once delivered unto the Saints, that man ſhall never attain the gole, nor obtain the prize: for it is only one that receiveth the ſame, for it is but one wiſdome which

know the way, and rightly valueth the prize: it is but one ſtrength which inableth to outſtrip and over-go all the reſt, and it is but one breath or wind of the ſpirit, that can poſſibly hold out from the firſt unto the laſt, that is, from the firſt goings forth of the Son of God in the early morning, or glory of his firſt appearance, unto that late evening, or ſetting of the Sun of all humane excellencies, as the laſt or baſeſt things, with reſpect unto the glory and dignity of the Son of God, it is only one therefore that receiveth the prize, from which he inforceth this exhortation, viz.

So run that ye may obtain, that is, caſt aſide all carnal ſeeming excellencies, every thing which preſſeth down as a weight to binder in the race, and ſin that hangeth ſo faſt on, even as the fleſh cleaveth unto the bones, which we are as unwilling to part with, as from our natural life, and run with all patience, that is, in the ſuffering of the loſs of all tranſient things. that you may accompliſh and perform with great advantage the race that is ſet before you.

Again, ſo run that you may obtain, that is, ſo gather up, attract and bring all your abillities into one that none can go before you, in point of true wiſdome to Judge and diſcern, bring only into one, ſo alſo all true marrow and oyly ſubſtance to ſupple and ſupply the joints, bring it all into one, with all agillity power and abillity to continue and perſevere, ſtate it all in one, together with all eaſe of ſpirit in breathing livelyhood and courage, bring them all into one individual ſubſiſtance and being of that myſtical body of Chriſt, in which you conſiſt and out of which you conſiſt, and out of which you never were, are, nor ſhall be, and ſo run as that only one who is indued with able power ſufficient to take the gole from all that are not of him; and he only to recieve the prize, notwithſtanding all other runners whatſoever, if you cannot by that one ſpirit, reckon and account your ſelves as that only one, and not another, you can never attain the gole nor receive the prize, but ſhall fall infinitely ſhort, and that with ſhame and reproach perpetual.

Verſ. 25. *And every man ſtriveth for the maſtery*, that is, you well know that there is no man that playeth a prize, or

fight-

fighteth a combate, but he gathereth up all his skill, uſeth the utmoſt of his abillities, taketh his beſt advantage both for offence and defence, neglecting nothing that he may attain his end; and therefore *abſtaineth from all things*, that might obſtruct his ſtrength, impair his skill, or abate his courage, wife, child, nor friend, inticeth his heart to draw it aſide, or divert it from the preſent act; he leads not himſelf then with thick clay, neither incumbers himſelf with the cares of this life, no wanton dallience then takes place, nor doth any ſloth ſeize upon him to hinder his watch for his beſt oportunity and advantage, nor is his life precious unto him, in caſe the conqueſt be but gotten, for other glory or renown he expecteth not: Theſe things we know to be natural and inſident to all men, and ſhall we think that great ſtrife for the faith of the goſpel, that thrice honourable maſtery over ſin and Satan, the vanquiſhing and ſubduing of the gates of hell and all the powers of darkneſs, requires not a trible ſtrength, courage, and magnanimity, skilfulneſs, and activity, watchfulneſs, and eager purſuit of the advantage and oportunity; and that in a total abſtainance from whatſoever might obſtruct, prevent, or invalid the atchievement.

And yet men deſtitute of the Spirit of God, do theſe things *for a corruptible crown*: that is, for a glory which paſſeth away and periſheth, as our Apoſtle affirms the miniſtry of condemnation doth: The meaning is, ſuch as ſeek to purchaſe and procure unto themſelves the honour, wealth, fame, and excellencies of the world, they abſtain from and decline the things proper unto the kingdome of God, the offices of Chriſt, the operations of his Spirit, which ever accompany the croſs of Chriſt, and elſewhere are never found in uſe and exerciſe; which croſs of Chriſt ever blaſteth and witherewith that glory which the world purſues and ſeeks after; for the prize and diadem proper to the kingdome of God, cannot conſiſt with that glory that paſſeth away, and therefore the world, to attain to this carnal and corruptible crown, abſtain from all the things that may hinder them of this corruptible and deadly attainment; therfore wholſome

and

and ſound doctrine is cried down by ſuch as have learned their leſſons from their Tutours in ſchools, how trimly, by art, they are to manage all their affairs in teaching, alſo the Spirit of propheſie is out of date in theſe our dayes, the immediate inſpiration and revelation of the Spirit, is abhorred both in prayer and propheſie; but all muſt be hewed out by ſtudy, and ſo kept in ſchools of humane learning, Libraries, and in men who have moſt means and time to exerciſe themſelves in ſuch things, as to compoſe Sermons, to ſet up particular men in temporary authority, to praiſe the able and wealthy, and to preſs the poorer ſort with burdens of ſins, and ſuch abundance of ſervile obedience, as to make them ſlaves to themſelves and to others; ſo as they may purchaſe the favour and reward, and we muſt have our prayers ſo ſollid and fitted for particular perſons, occaſions, and relations, that they muſt be ſtudied beforehand, and piled up in the memory, to be readily brought forth; or elſe ſome lofty expreſſions, affected phraſes, or fantaſtical flouriſhes, which themſelves know not what they tend unto, nor have they any footing in that continued act of the interceſſion of Chriſt, to ſet them upon, and for the communion of Saints gathered together in the name and authority of Jeſus Chriſt the Son of God, as in the fellowſhip of his ſufferings and exerciſe of the croſs, what carnal Elderſhip, Synod, Seſſion, Parliamentory aſſembly, or Army well appointed and ordered, according to the wiſdome of man, goes not beyond them all in the account and eſteem of theſe men; yea though there were not a true Nathaniel to be found among them all.

Theſe things men do, and abſtain from, or elſe they cannot attain and accompliſh their ends, and that in getting a mortal and corruptible crown.

But we for an incorruptible crown, that is, a crown that fades not but indures forever, ſuch as is not inferiour unto, but well beſeeming the ſtate and condition of that eternal Son of the living God: Shall not we then infinitely more abſtain from all carnal, earthly, and tranſitory things, in point of our love and liking of them, our eſteem and preferring of them; Nay,

Nay, ſhall we not ſo abſtain and keep a fourty dayes faſt from them, in excelling and expungeing of them from being any thing, that can contribute in the leaſt, either to the being or well-being of the goſpel, ſeeing that through this abſtainance only, we come to wear the crown of life and immortality for ever; even as Chriſt our forerunner faſted from, and expelled that triple temptation of the devil, as being ſuch as conclude not, add unto, or contribute any thing unto him. And when did the goſpel loſe of its honour, or Gods power and preſence ſuffer any abatement, by the worlds depriving of the Saints of any of its glory and liberty. Look into Egypt, Babylon, Chaldea, and Aſſyria, into the fiery furnace, Lions den, ſtocks, and Elijah in the wilderneſs: Look unto Chriſt under Herod, Pontius Pilate, beſet with ſcribes, phariſes, lawyers, elders, ſouldiers, and lying in the grave: as alſo to the Apoſtles in their reproaches, impriſonments, baniſhments, beatings, and all manner of outward neceſſities; and caſt up the accounts of them all juſtly, and judge wherein ever the glory, power, and preſence of God, admitted of any abatement in the manifeſtation of himſelf, in and by his ſervants; but alwayes made theſe things occaſions to beautifie and adorn the goſpel, to ſhew that the glory of the world can never contribute any thing unto the goſpel: but rather God makes uſe of the want of ſuch things, thereby to bring to light what power and glory the goſpel hath in it ſelf, which otherwiſe the world would not be convinced of: but aſſume the power and glory unto it ſelf, as uſually it doth, in the Pharaohs and Herods thereof.

The running of this race therefore, conſiſts of gathering together all the perfections of life, glory, and immortality, into one entire and undivided conſiſtance, which is that myſtical body of Chriſt.

And the trying of maſtery, is the abſtaining from all ſuch things, whereby that body of ſin and death ſtrengthens, adorns, and fortifies it ſelf, and in the one and the other the ſtate and life of true Chriſtianity doth conſiſt and abide forever. Therefore he adds,

Verſ. 26. *I therefore ſo run,* ſpeaking particularly as of himſelf, for this prize and crown ſo appertains unto that one body, as that it wholly and compleatly belong to every member thereof, it is the portion of one as all, and of all as being but one; therefore the Church or State of this body can ſay, draw me ſingularly as being but one, and we will run after thee plurally, as being many in that one.

I therefore ſo run, that is, ſo that he that wins the prize, for the honour of this race, is applicable to every Saint and ſervant of Jeſus Chriſt.

Not as uncertainly, that is, I am not uncertain of the prize, becauſe I take the gole together with my being a Chriſtian, or in my becoming a runner in this race, and I wear the crown in my firſt ſetting out, for a greater diadem can never be attained, then to be the Son of God; the firſt-born of God, yea, he that firſt opens that womb of the early morning, in the firſt looking out of the glory of God upon mankind, from whence I muſt derive my ſelf, as in time paſt, or elſe I can never propagate my ſelf to abide forever in time to come; ſo that this crown is taken up with the firſt, and worn unto the laſt, yea, it is the beginning and end of all things, that Alpha and Omega: therefore never from off the head of him who rightly runs in this race, for he is never void nor deſtitute of that honour which is peculiar to the Son of the eternal, a glory without compare, ever accompanied with ſufficient courage, fortitude, and confidence, to gain the prize for time to come, which is as certainly renewed in the continued act and exerciſe in the race, as it is certainly injoyed in the preſent time: for as the operations of the Spirit of God, are in preſent exerciſe upon him, ſo he knows that the Spirit of glory and of God ſhall remain and reſt upon him for time to come, through his ſuffering of the loſs of the glory of this world, which ſhall be the crown of all his exerciſe, in the things of God, unto perpetual aye: and therefore he runs not as at uncertainties, but upon preſent poſſeſſion, which gives us aſſured hope for time to come, as it is certain that God is faithful and cannot deny himſelf.

So

So fight I, not as one that beateth the air, that is, I give not my ſtrokes in combate in my contending for the faith of the Son of God, as one that woundeth not. or as one that findeth not reality of matter for the weapons of my warfare to take place, in exerciſing their force, skill, and accompliſhing their ends upon; but I deal with ſuch as I accompliſh like atchievments upon, in the management of mine affairs in the goſpel, as David the beloved of God, did in that 11. Pſalme, which is a true commentary upon this my warfare.

For I am not as one beating or fighting with the aire, as with a thing of no ſubſtance, I doing no real exploit, nor it receiving any wound or foil from me, but cloſeth up and healeth it ſelf again as faſt as it receiveth the ſtrokes; but contrarily I beat down and bring to nought, that which hath in it the reality of ſin and death, which is the wiſdome or law of the fleſh.

As certainly as I guard and defend that which hath in it the reality of eternal life and peace, namely, that wiſdome or law of the Spirit of life which is in Chriſt Jeſus my Lord, exerciſing it ſelf in the one, and the other in my ſoul, and that no otherwiſe, but as it ſhall be my life and peace, ſpirit and power, proweſs and victorious imployment and conqueſt forever, for the offices, exerciſes, and virtues of Chriſt, are all of like honour, worth, and duration.

Verſ 27. *But I beat down my body*, that is, the body of ſin and death, and it is my body as in the original and materials of it, conſiſting of God and man, as truly as Eſau and Jacob came both out of loyns of Iſack and Rebekkah, ſo doth the body of ſin ariſe of God and man, being made one in that way of the body of death, and alſo that myſticall body of life in Chriſt; in the one the propertie and heavenly diſpoſition of the Son of God are crucified, to the ſin and Satan in the Son of perdition, and in the other the properties and earthly diſpoſition of men, are crucified to the life of righteouſneſs and peace in the Son of God.

Again it is my body, as I am conſidered from the earth, and ſo have naturally (in that reſpect) the nature and diſpo-

ſition of all fleſh, as the goſpel is my goſpel, as in the ſpirit of God I come down from heaven, and ſo am one with the Son of God, being of the ſame ſpirit with him, who is both the authour and product thereof.

Again it is my body, as I die thereunto dayly (as the ſame Apoſtle ſpeaks) and alſo it dies unto me; ſo, as it never hath any power over dominion or me, or I any community or fellowſhip with it, even as the body of Chriſt is mine, as I riſe and live in newneſs of life unto it, and it unto me, wherein conſiſts my proper and only converſe and fellowſhip.

Again it is my body, as I acknowledge the miſery and wretchedneſs of all fleſh deſtitute of the wiſdome and Spirit of God, and ſo it is gone over all, in regard of the aptitude and diſpoſition of all men naturally inclining thereunto, and ſo I can ſay in that reſpect, O wretched man that I am, who ſhall deliver me from this body of death.

Even as I can give God thanks as in that body of Chriſt, acknowledging by the ſpirit thereof my deliverance, happy condition and ſalvation, being inabled by the ſame ſpirit to bring that body of death into ſubjection, in all things exerciſing the rule and authority of the Son of God over it, ſo as it can never prevail againſt me; but though the enemy may come againſt me as a flood, yet the Spirit of the Lord lifts up a ſtanderd againſt him to chaſe him away: ſo that in my mind, that is, in the formings, faſhionings, and framings of all things in my ſpirit, I ſerve the law of God, but in my fleſh, that is, as my natural diſpoſition is found in the men of the world out of Chriſt, there it is under ſin and death, being a ſervant thereunto forever. Now the ground and reaſon why I thus beat down my body, and bring it in ſubiection, and not the body of another, is this, viz.

Leſt whilſt I preach to others, I my ſelf ſhould become a reprobate, in theſe words our Apoſtle doth elegantly, as in a figure, (as he ſpeaks formerly in this epiſtle in a like caſe) transferring the ſtate and condition of all falſe teachers of the word of God unto himſelf, that thereby he may with modeſty ſet them forth and make them appear in truth to be that which indeed they are.

Leſt

Leſt while I preach to others, or as the word is, *leſt while I preach in others*: the word *leſt*, is not brought in here as a doubt or ſuppoſition; but as a thing of certainty, as if he ſhould ſay, he who preacheth in another, he is a reprobate, or he is reproved, rejected, or is become a caſtaway, as diſallowed of God. So that the Apoſtles argument ſtands thus, he that preacheth in another, that which he preacheth not in himſelf, as being matter of the goſpel: that miniſter and miniſtry is as reprobate ſilver, it is diſallowed of God, and never paſſeth for currant doctrine in his kingdome; So that he which forms ſin in ſuch ſort, as that he inveighs againſt it, and indeavours to beat it down in another and not in himſelf, as being free from a ſin of that nature, as in or of himſelf, that is a reprobate miniſtry, he beats the aire and doth not beat down that body which is his: that miniſtry therefore that forms ſin ſo, as to belong to one ſtate of men and not unto another, to be a ſin in one age of the world, but not in another; or to belong to one ſix or age of man, and not unto another: that man doth not in all things beat down his own body, that is a wicked and diſallowed miniſtry, rejected and reprobated by God, and doth in his heart conclude, that the righteouſneſs of Chriſt, is one thing to one Saint, and another thing in another Saint, that it is of one virtue in one age of the world, and of another virtue more or leſs, or ſome alteration in another age, this is reprobate doctrine, rejected and reproved by God.

For our Apoſtle ſaith, I beat down *my body*, not the body of another; So that they who ſeem to beat down ſin in another, and know not how to make it their own, as it being naturally in that body whereof they by nature are: ſuch are in this miniſtry of reprobation, therefore all ſuch as go about to cry down a ſin which was committed in a body deſtitute of humane nature, that is the ſin of angels before man was, or at the leaſt before man ſinned; theſe beat down ſin in another, not in their own body, a ſin (ſay they) which man was never guilty of, nor ſubject unto (for ſay they) man ſinned by means of a tempter, but the evil angels, the devils they ſinned without a tempter, theſe men preach in another,

not in themſelves, and theſe our Apoſtle, by transferring the thing to himſelf, concludes by the Spirit of God, that it is a reprobate aud rejected miniſtry, diſallowed of God in all good men throughout all ages.

They therefore that preach a ſin without that body whereof man by nature is, which are all thoſe which preach the fall of angels not to be the proper fall of man, and the ſin of the devil in its firſt act, not to be the proper ſin of man, as well as of Satan, all theſe are reprobate miniſters, and this their miniſtry is reproved, rejected, and diſallowed of God.

Again, they who preach a righteouſneſs, a wiſdome, a ſanctification, or redemption that is in another, but not in themſelves; or that which is not in all the Saints of God, as really as they in it, or as really in all as in any one, theſe preach in another, but not in themſelves, they build up (or ſeem to do) another, not their own, theſe are reprobate miniſters ſuch as are rejected and diſallowed of God.

And wherewithall ſhall theſe men come before the Lord, and bow themſelves before the high God, ſhall they come before him with burnt-offerings, with calves of a year old, will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oyl, ſhall they give their firſt-born for their tranſgreſſion, or the fruit of their body, for the ſin of their ſoul.

But thou, O man of God, who art known of him: he ſhall ſhew unto thee what is good; yea, what that good thing is which is only acceptable unto him, and what doth he require of thee; but to do juſtly, and to love mercy, and to abaſe thy ſelf in point of all humane excellencies, that ſo thou may walk in the power, and glory of thy God, Amen.

S. G.

The Preface.

THe piece preſented, according to the nature of it, is as a judge of aſſize riding his circuit; who being ſet on the ſeat of judgement, is as a man ignorant of all cauſes apertaining to that place where he is ſo ſet, as alſo impartial with reſpect to any mans perſon; for he knows no man.

But when the cauſe is produced, the parties brought in and examined; with obſervation of their countenance, carriage, and demeanure, together with manner of ſpeech and all circumſtances.

The witneſſes ſtanding up; being ſuch as are free from the act, as alſo from paſſing of ſentence, and yet have really communicated in the act, by eye or ear, or ſome of the ſences, in way of approbation or diſlike.

The voluntary declaring their teſtimony, without any extraction, obſtruction, interruption, or molleſtation; and it recorded.

The caſe opened, declared, and made manifeſt.

The records of the law read ſeriouſly, conſidered, and skilfully interpreted.

The Auditours ſatisfied in the conviction of the guilty, and clearing of the innocent.

And the ſpirit of the judge animated, through ſound and indubicable knowledge of the matter and conſcience of his office, freely determineth in caſe of right and wrong: paſſeth ſentence of abſolution, or condemnation, without either fear or flattery; and ſuch manner of progreſs expect in this preſented: and ſo I adventure it to publick view, as a thing impartiall, having ſufficient in it ſelf for its own defence----

S. G.

Matth. the 23. 29.

Wo unto you ſcribes and phariſes, hypocrites, &c.

THis is the ſeventh wo denounced by Chriſt in this chapter againſt ſcribes and phariſes, being hypocrites, and once being blind guides to lay open the fearful eſtate and condition of ſuch as oppoſe Chriſt Jeſus in his doctrine, and ſeek by all means to inſnare and intangle him therein: to make him appear unto men as a guilty perſon, that ſo all men might contemn and diſpiſe his ſayings, as is plentifully declared in the former chapter, which is not to be limited or confined to any particular time or age of the world as excluding others, nor to any particular rank or calling of men, as belonging to them and not to others.

But is to be taken according to the true etymology of the phraſes which are here expreſſed.

The word *ſcribe* ſignifies an expounder of the law; and ſo the Evangeliſt Luke hath it, ſaying, *Wo be to you expounders of the law*, that is, ye reporters of, or bringers in the original and firſt foundation of the law, and records of the kingdome.

The word *phariſe* ſignifies one who curiouſly divides, makes diſtinctions in the interpretation, or propheſie, foretelling what will inſue and come to paſs upon the principles and foundations premiſed, which are never ſeparated, and

therefore Luke concludes them in one, *Luke* 11. 52. saying, *Wo be to you lawyers, or wo be to you interpreters of the law.*

The word hypocrite or dissembler, is therefore added to declare that they give a false exposition and interpretation of the law of God, both in the ground and original of things, as also in all the success and prosecutions thereof, otherwise the words, scribes and pharises might be taken in a good sense.

1. The word hypocrite properly signifies a stage-player, which sort of men we know are counterfeits in divers respects; first they counterfeit the persons of men, representing godly or noble men, when they are of no such disposition, nor degree; so do false interpreters represent the person of Christ, yet cannot but confess he is as far remote as heaven is from earth.

2. The stage-players counterfeit the records and histories of a kingdome, as though they were now in their wise and grave agitation and solemnization, when as they cannot but confess there is nothing but a bare resemblance of them; and so do false interpreters, they treat of the records and histories of the Scripture, when as they confess they were in act long ago, and are not now in present and real existance.

3. The stage-players counterfeit time, pretending the season of Gods providence for the bringing forth of such operations; yet cannot but confess the time of them is past, and at present is only assemblance of it: So do false interpreters, they pretend the primative of the church, and yet know no more how to make this time the first time, then they know how to make a Christian in these dayes to be the first begotten of God, therefore meer counterfeiters of time.

4. Stage-players counterfeit places, if he draw but a curtain they act as in the Kings pallace, when it may be but in a stew or brothel house: So do false interpreters, draw but out wine and wafer, or water, and a person without vale or covering, and the act as in the pallace of the king of Saints; and in the mean time confess that his dwelling is in heaven. where themselves never as yet came: and thus false interpreters are the stage players of the world, who dissemble the being

being of perſons, hiſtories, times, and places, and cannot but confeſs the reality of them is out of being in point of preſent appearance.

Whereas the truth of interpretation doth not only comprehend them all, extending it ſelf unto them; but alſo gathereth them up into preſent exerciſe, and that in the reality of their proper being.

For he that can look back upon the word and work of God, he knows how to convey himſelf thither (or elſe it is a dead letter unto him) he alſo knows how to bring up & convey that word and work to take place and give it ſelf a real and preſent being in himſelf, otherwiſe it is not become a quickening ſpirit unto him, and the like skill that the ſpirit of the Scriptures hath to convey it ſelf back to the original and foundation of things, it hath alſo to convey it ſelf forward to the accompliſhing and finiſhing of them, not only in after times, but alſo in the time preſent, otherwiſe it is as the word of man ſubject to times and ſeaſons, and not as the word of God that is ever the ſame as himſelf is.

Therefore it is that Chriſt ſaith before Abraham was *I am*, and the prophet Hoſea, ſpeaking of Jacob, converſing with God, ſaith, *he met him in Bethel, and there he ſpake with us*, and the Lord hath ſet up this name as his memorial in Abraham Iſaac and Jacob, as being in them conveyed unto Moſes and all the Saints of God, namely, *I am that I am*, hath ſent thee: for if the ſender had not been in him that was ſent, thoſe great works in Egypt had never been effected for the memorizing of the name of God forever.

Wo therefore unto falſe and counterfeit interpreters of the law of God, which wo doth not only concern ſuch as know themſelves to deal deceitfully with the Scriptures for advantage, but alſo ſuch as upon falſe principles, are never ſo much perſwaded that they ſpeak truth, whether they deliver it unto others, or receive and take it in as upon their own account it skils not, the matter is the ſame, and hath the ſame acceptance and reward, intailed.

The word *wo*, is a voice of curſing, as an edict or proclamation given out by Chriſt as ruler of all things, which

none can gain say, or contradict containing the whole sum in every part and particular of that cursed estate and condition of sin and unrighteousness, as brought in and continued among the sons of men, by false and hypocritical interpretation of the word of God, as being no other but the spirit of the serpent from the beginning, who is said to be *the dragon that old serpent which is the devil and Satan*, Revel 20. 2.

And this woful and sinful estate and condition as the proper portion and patrimony of all false interpreters being the only spirit, whereby they live in fostring and maintaining the deeds of the flesh, is apposed unto that blessed condition of the Son of God, the fountain and original of all happiness, whose spirit is the true intent, and proper scope of the word of God, in which alone his life is preserved and maintained forever, and therefore *he is called the word of God*, and saith of his proper language, *the words that I speak are spirit and life*; therefore without true interpretation of the Scriptures, no conservation but a crucification of the Son of God.

Therefore it is that Christ so often ingeminates and reiterates this word *wo*, as the curse consisting in false interpretation being that, and also those which put him to death, the persons and the spears being one, therefore the Prophet cries out unto God, *Rebuke the company of spearmen*, or the roor or the crew of the Canes, or the *wilde beasts of the reed*, as the word imports, *Psalm* 68. 30. prophecying of those who gave Christ vineger *upon a reed* in his thirst upon the cross, and put *a reed* in his hand, and smote him on the head head with the *reed*, *Matth.* 27. 29, 30, 34, 48. *Psalm.* 69. 22. as such as make hollow the word of God, emptying it of the proper spirit thereof, which thereby becomes as a spunge to draw in sharp, bitter, and tart things to present unto Christ, that is, cruel and savage persecutions even unto death: therefore the prophet calls them *the mighty bulls and calves of the people*, that is, the high priests, scribes, pharises, and elders, who falsly expound and apply the word of God, to the putting of it to death, of whom the prophet largely comments in that two and twentieth Psalme.

Now

Now to describe a false expositour of the word of God, as a general Maxim, to hold true undeniably and universally in the discovery of them in all times, places, and persons, is this,

They deny the word of God its proper and natural rise, and accordingly carry it to an improper and unnatural center.

First they deny the word of God its proper and natural rise, that is, they conclude that all things whereinsoever God hath expressed himself do not arise, nor have their original in the word of God, as considered and consisting in the unity of God and man, no nor that any thing in the first act of creating the world, could possibly arise out of such a fountain; but say they, that device of God and man being one, was only brought in after man had sinned, but in the beginning all things were good, yea man himself in a goodness besides, short of, and out of Christ.

Whereas the truth is there was never reality of goodness to be found as coming within the account of God, but only in that work of God; and man being made one in Christ, therefore it is that when the man said unto Christ (*good master*) taking him for a meer man, Christ asks him, why calleſt thou me good, there is none good but God, not denying himself to be good, but that goodness doth not consist in the excellencies of the creature, but in the excellencies of the Spirit of God that made all things, and what work soever holds not proportion with the mind of the maker, hath not the reallity of goodness in it; and that was never found but only in that device and workmanship of Christ, who is the ingraven form of Gods subsistance, and that which gives being to all things, without whom they are not, never were, nor shall be.

For the wisdome of God is the original and fountain of all things, as maker and former of them all; but the wisdome of God doth properly consist in that device of the creature and creatour, being made one in Christ, without which Gods wisdome could never appear: for he cannot be known but by his own light, *Psalme* 36 9. ther efore the uni-

ty of God and man in that faith of Chriſt, is the proper original, fountain, and cauſe of all things, and hath all things in it, wherein the reallity of goodneſs doth conſiſt, and all other things are but as the hand upon the dyal, which points at time which it ſelf is not, ſo do all other things in heaven and earth point at an eternal ſtate and condition, which not any, nor all of themſelves either are or ever ſhall be.

So that he that brings out an original goodneſs or righteouſneſs in angel or man, and not out of this fountain of God and man being one in Chriſt, he is a falſe interpreter of the word of God, and the doctrine of ſuch is that which is and ever was, the proper inlet of ſin and wrath upon the ſons of Adam; for being they raiſe righteouſneſs and goodneſs from a falſe fountain, they bring in the devils to be the ſtate of Chriſt, as all Idolaters have ever don from the beginning, and ſuch is the falſhood of the fountain out of which their doctrine ſprings; and therefore it is that the conſultations of the ſerpent, who is ſaid to be wiſer then any beaſt which the Lord God made, proves the very devil and Satan, *Revel.* 20. 2. himſelf.

Secondly, falſe interpreters terminate the word of God in a falſe and counterfeit center, in that they carry the intent and ſcope thereof to other things beſides C riſt, that is God and man in unity, ſuch are they who center the word of God in good angels, which they confeſs are not in this unity, alſo in man in his firſt creation, which they exclude from this unity, of ſuch miſtake is the centring of the word of God (as being the intent thereof) in offices and ordinances called divine and civil, which have not the nature, and alſo the duration of this unity in them; for Chriſt is the firſt and the laſt, the beginning and the end, the proper riſe and termination of all things, therefore he is ſaid to be the Lord our Lawgiver, and alſo the end of the law, *Revel.* 22.13, *Iſaiah* 33. 22. *Roman.* 10.4.

Therefore it is no law of God in what relation ſoever conſidered that terminates, or ends in any thing ſhort of, or beſides Chriſt; yet do we not deny the lawful uſe of any humane ordinances, no more then we deny the ordinance of the

the Sun and of the moon: So they be uſed as becomes the nature of them in their time and ſeaſon, which are all found to be in the judgement of God no better then empty husks, ſuch as the prodigal fed upon, being deſtitute of this unity which is in Chriſt, *Luke* 15. 16, 17. ſo that further then they direct us unto Chriſt, they are no bread becoming our fathers houſe, and ſo will appear when ever we come to our ſelves, by getting out of that way of prodigallity, but if we terminate the law of God in them, they all become Idolatrous, which have proved the ſnares and Idols of the world unto this day, whilſt counterfeit and hypocritical interpreters preſent wood and ſtone and fooliſh pictures unto us, that we may bend oll our zeal only againſt ſuch traſh, that in the mean time Satan and his miniſters may raign as angels of light, 2 *Cor.* 11. 13,14, 15.

And thus much briefly for preſent in the deſcribing of a falſe interpreter of the word of God.

Now that we may the better underſtand their juſt deſert of ſo many woes pronounced againſt them in this chapter, let us take a ſhort ſum and view of the particular ground and cauſe of the pronunciation of every wo, as they lie in order, before we come to this which we have read,

The ground of the firſt wo is laid down in the 13. verſe and contains three things.

1. *Firſt that they ſhut up the kingdome of heaven againſt men.*
2. *That they will not enter thereinto themſelves.*
3. *That they will not ſuffer them that are entring.*

1. They ſhut up the kingdome of heaven againſt men, that is, you draw a vale over the holy and eternal things of the Son of God, by terminating the word of God in temporary and terrene things, that is, when men ſo expound the law of God as to make things which indure not for ever, to be the intent and purpoſe of the word of God, as titles, offices, relations, and operations, that ſhall end by their own confeſſion, when God is all in all; but for the preſent the

the word hath its proper center in them, this is a vail drawn over, thoſe orders, inſtitutions, relations and operations proper to the houſe and kingdome of God, as a door ſhut and faſt bolted that men enter not, which is made up and conſiſts of the proper workmanſhip of mans natural heart, which hath ever appeared a glory in mans eye, to the darkening and hiding of that glory of the Son of God; therefore it is ſaid, that the miniſtration of condemnation is glorious, glory is to be done away, otherwiſe the vail is upon the heart of man to ſhut him out of the holy place (that is out of that ſtate of Chriſt Jeſus) when Moſes is read unto this day, 2 *Cor.* 3 ſo that the centring of the word of God in an earthly glory which muſt be don away is the miniſtry of condemnation, which ſhuts up the way of ſalvation which is by Chriſt, Luke therefore expreſſeth it in theſe words, *Ye have taken away the key of knowledge*, Luke 11. 52. that is, ye have hid and covered, by your earthly ties and relation, the ſpirit of the Scriptures, which as a key paſſeth through all thoſe wards and bolts of humane relations and reſpects, looſening and and diſſolving them all as things of no value, for the free paſſage of the Saints of God, into a kingdome which fades not in any of its relations and reſpects but laſts for ever, 1 *Pet.* 1.4. 1 *Pet.* 5.4.

Or it cauſeth the wiſdome of the fleſh, that great bar which bolts up the kingdome of God, ſo to fall and fly back, as the bolt of a lock when the wards are opened, of which Chriſt ſaith, get thee behind me Satan, that the Saints of God may enter into the exerciſe of the wiſdome and knowledge of God, in which Luke makes the kingdome of God to conſiſt, ſaying, *Ye have taken away the key of knowledge, and enter not into it*, that is, into that knowledge, of which Chriſt ſpeakes when he ſaith, *And this is life eternal, that they know thee to be the only true God in Jeſus Chriſt, whom thou haſt ſent*, John 17.3.

2. The ſecond point in the cauſe of this wo, they will not enter in themſelves, that is, they will not paſs through temporary and tranſient relations and operations, to give the word of God its proper ſubject and intent, to conſiſt only

only in things that concern the kingdome of Chriſt, which is not of this world, *Iohn* 18.36. but lodge themſelves in carnal and ſenſual inſtitutions and reſpects, and will not enter into that knowledge or acknowledgment of that miniſtry of the Spirit, 2 *Cor.* 3. 6. which ſaith henceforth we know no man, or as the word is *nothing after the fleſh*, though we have known Chriſt Jeſus after the fleſh, henceforth we know him no more, 2 *Cor.* 5. 16. that is to ſay, we acknowledge no temporary or tranſient inſtitution or relation, to be any part or parcel of Chriſt or Chriſtianity, no not in the moſt fined form, that man can poſſibly mint or caſt it into; for if it ſhould, then would Chriſt ſuſtain loſs in the ceſſation thereof, which is impoſſible the Son of God ſhould do in his own body, for then were he not one that ſaves to the uttermoſt, which the Apoſtle affirms he doth, *Heb.* 7.25.

Therefore the ſcribes, phariſes, and elderſhips of the world, they enter not into the kingdome of God, not having the ſaving knowledge of Jeſus Chriſt, which is evident in all their ordinations and inſtitutions, wherein they terminate the holy word of God, and that by denying the proper center and object thereof; for they may as well deny the Son of God to be the only fountain, from whence the word flows, as to deny him to be the only intent and ſubject matter unto which it goeth, and in which, and not elſe it terminates it ſelf, and there is a like denial of the truth of the word of God, in the one as in the other: Wo therefore unto all diſſemblers of the word of God in this point, who do avowedly not only ſhut the kingdom of God againſt others, but alſo voluntarily refuſe to enter in themſelves.

3. The third point is, that they will not ſuffer others that are entring to go in, or as Luke hath it ſuch as are entring, ye forbid, or as the word imports, ſuch as are entred ye forbid.

1. That is, ye deny and forbid any ſuch way of entrance into the kingdome of God, as diſanuls and unbolts all temporary inſtitutions and humane and carnal traditions, without which your kingdome retains not its proper Spirit, nor can it otherwiſe maintain and preſerve it ſelf, being properly the kingdome of this world.

2. Secondly, you ſuffer not them that are entring or entred, that is, ſuch as are entred into that way of Chriſt, according to that law of the Spirit of an eternal life, you ſuffer them not to expreſs and walk by the rules of that kingdome; you ſuffer them not to inſtitute ſuch laws, to authorize ſuch officers, to exerciſe ſuch power as is ſutable to that ſpiritual kingdome and eternal Son of God; neither can you ſuffer them to reſide and abide amongſt you, no if it were in your power, not to have a place of abode upon the face of the earth; the cauſe of the firſt wo therefore is apparent and evident, in that it is the life of the innocent Son of God, which we hunt after and ſeek for, *Luke* 22.2. *John* 5. 16. 18. *Matth.* 2. 20. in all his Saints who have ever appeared in the world as the hinds of the morning, hunted and purſued to be wurryed by wicked Jews, ſcribes, phariſes, and elders, who ſtand ſtrictly upon laws conſtituted by the letter, and hiſtoricall narration of the Scriptures.

As alſo by profane gentiles, who take a certain lycentious liberty unto themſelves, as though no command of God were come forth upon the face of the earth, or religion to be exerciſed amongſt the ſons of men, who live as without God in the world *Pſalme* 22. ſee the title and alſo the whole Pſalm, *Eyheſ.* 2. 12.

The cauſe of Chriſts denouncing of the ſecond wo is expreſſed in the 14. verſe, in theſe words, *For ye devour widows houſes under a colour of long praying*, wherein obſerve theſe particulars for the opening of it,

1. *Firſt what the ſtate of a widow is,*
2. *What is the widows houſe.*
3. *What is meant by this colour or pretence of long praying.*
4. *How the widows houſe is devoured by this means of praying.*

For the firſt, the ſtate of widowhood doth conſiſt in theſe particulars.

Firſt, ſhe is one who hath loſt and is void of headſhip and au-

authority, therefore the Apoſtle ſaith, the man is the head of the woman, 1 *Cor.* 11.3.

Secondly, a widow is deſolate and void of a protectour, for the man is the defence of the woman in all ſuits that come againſt her, or challenge that can be made of her, and therefore Abimelech ſaith unto Sarah concerning Abraham her husband, *Behold he is unto thee a covering of the eyes*, Gen. 20.16. that is a defence unto thee whereever thou comeſt, therefore Sarah is ſaid *to obey him and calls him lord*, 1 Pet. 3.6.

Thirdly, a widow is deſtitute of one to provide for her, therefore the Apoſtle ſtating it upon the man ſaith, *that if any provide not for his own, eſpecially for thoſe of his houſe he hath denyed the faith and is worſe then an infidel* 1 Tim.5.8.

Fourthly, a widow is deſtitute and void of an inſtructer and teacher; for the Apoſtle gives that honour unto the man, ſaying of the women, *If they will learn any thing, let them ask their husbands at home* 1 Cor.14.35.

Fifthly, a widow is deſtitute of means to multiply and increaſe the family, therefore as ſhe is a wife ſhe is ſaid *to be as a fruitful vine upon the ſides of the mans houſe*, Pſalm. 128.3. without which he is ſaid *to dwell in ſolitarineſs*, Pſalm. 68.6.

2. The ſecond point is what the widows houſe is, now the widows houſe is properly and only that place where God is Judge of her condition, that is, where he is Judge by righting her in all wrongs offered unto her, as alſo in diſcerning of all her wants and neceſſities, for the ſupply of them, and that the Prophet affirms *God is unto her only in his holy habitation*, which is the proper place of his own real abode, *Pſalme* 68.5.

3. The third point is what is meant by the pretence and colour of long praying, or continued and extended praying that is, when men interpret the word of God ſo as to draw out prayer or propheſie to be a continued act, or exerciſe, trade and calling of ſome particular men; wherein they are bound to exerciſe themſelves in the behalf of others, more then the reſt of the people of God be, who (as they ſay) are to be exerciſed in other imployments and af-

fairs which themſelves are freed from; ſo that they only may be drawn out in prayer, as a continned act, office, trade, or calling, belonging only in that point unto them, as their peculiar calling and office: this is a falſe pretence and meer colour and deceitful gloſs ſet upon prayer to beguile the world, when men ingroſs the holy and free ſpirit of ſupplication, monopolizing it unto themſelves, by denying the reſt of the Saints of God to injoy it in like extent; and by as juſt and good right, in the exerciſe of it continually, and as not being of like concernment in every one of the godly as it is, or ever was in any one; or as thongh others of the Saints ſtood not ſo near unto God therein, nor came into the holy of holyeſt by virtue of office as themſelves do.

This is a meer phariſaical and hippocritical deceit, concerning praying, to delude the world, namely, to draw out prayer as a continned act and exerciſe, and to be of more concernment in ſome mens calling then in others of the people of God; for the ſpirit of interceſſion is of like virtue, extent, and concernment, when, and in whomſoever it doth appear; otherwiſe the bloud of ſprinkling ſhould not be of like virtue to ſpeak the ſame good thing in one of the Saints of God, as it doth in another; for it is the ſame eternal ſpirit by which he offereth up himſelf without ſpot unto God, *Hebr.* 12. 24: *Hebr.* 9. 14 in all as one, and in one as all.

And by this phariſaical and hypocritical deceit is the widows houſe devoured, for whoſoever he be that ſets himſelf by office nearer to God then the reſt of his brethren, that man muſt of neceſſity exclude and ſhut them out of that holy place of Gods habitation and dwelling, which is that ſtate and faith of the Lord Jeſus, that habitation of God through the Spirit, *Epheſ.* 2. 22. and ſo defrauds the deſolate of that plentiful ſupply, which God hath appointed for all ſuch as come unto him, by enterpoſing himſelf between God and them; for he that ſets one Saint of God nearer unto God then another, he devours and ſpoils the habitation of God, that is, he corrupts the ſtate of the Lord Jeſus, in which holy habitation God is only a father to the fatherleſs and a Judge of the widow.

For

For therein and not elſewhere, is he become their head and only Lordſhip, there is he their protection and defence, there is he their proviſion and bountiful ſupply, there is he their only inſtruction and inſtructour, and there and not elſewhere is he that happy multiplication, and multiplier of himſelf in all thoſe fruits of righteouſneſs, which are of God by Jeſus Chriſt, *Rom.*7.4. *Philip.*1.11.

Therefore Chriſt ſaith in oppoſing theſe falſe interpreters to all true diſciples, be not ye called Rabbi, for one is your maſter, even Chriſt, or, yet have one maſterſhip, even *that unction which teacheth you all things*, John 2. 20. Hebr. 8.11. and ye are all brethren, or ye are all one brotherhood, that is equal in any point of dignity; and *call no man father on the earth, for one is your father in heaven.* You are not the off-ſpring of any earthly progenitour, but are the royal ſeed of heaven, and have alike fatherly authority in your ſelves to produce a like poſterity; therefore he ſaith, *he that is greateſt among you ſhall be your ſervant*, that is, the greateſt dignity in any of the Saints, is to be a ſervant unto all the Saints, therefore did the Lord of all waſh the diſciples feet, *and wiped them with the towel wherewith he had girded himſelf.* to give them an example of performing the like ſervice, *John* 13.

So Chriſt ſaith to the diſciples, *Whether is greater he that ſitteth at meat or he that ſerveth, is not he that ſitteth at meat, but I am among you as he that ſerveth*, Luke 22.27.

1. He then, whoſoever he be, that in pretence of being exalted by the word of God into place and office above any of the ſervants of God, that is, ſuch *ſervants as are the Lords freemen*, 1 Cor.7.22. that man is a falſe interpreter of the word of God; yea an hypocritical ſcribe and phariſee, it is he that loves the uppermoſt ſeat in the ſynagogue, for it is not the ſitting in any ſeat, but the love of a high ſeat that he may appear as the neareſt to God in all acts of worſhip, and to come more immediately from God in all his commands and exortations then any of his brethren, *Matth.* 23 6.

Theſe are they that devour the widows houſes by ſetting

themſelves nearer to God then others, and thereby ſhut the deſolate out of *the place of Gods holy habitation*, where only the Lord is the preſent and full ſupply of them, *Pſalme* 68. 5.

2. Theſe are they who loved the uppermoſt roomes at feaſts, as being the proper cauſe of all feſtivity, they being the only inſtruments of peace, the procurers of plenty, and chief cauſe of the joyful condition of the people, and ſo interpoſe themſelves between God and ſuch as are in plenty alſo; that the praiſe may redound unto them, and ſo deprive God of his glory in their deceiving of the people, *Matth.* 23. 6.

3. Theſe are they that love greeting in the market place, and to be called of men Rabbi, Rabbi, *Matth.* 23. 7. they love to be honoured as maſters and lords of the market, that is, of all commerce and trade, not only between man and man, but alſo between God and man; and ſo in the feaſts alſo, for who muſt be an inſtrument to feaſt thy ſoul but only they, and who muſt rejoyce and ſing when they ſee cauſe of mourning: this point is not only practiſed amongſt them who are raiſed by the help and addition of ſchool-divinity, to their natural ſpirit; for it is evident amongſt theſe Indians the Barbarians amongſt whom we live; for if any of the ſuperiours mourn, if there be found any of the inferiours rejoycing, if he eſcape with his life, it is much if it be not taken away by one means or other: But theſe muſt be maſters and lords of the market alſo, in that they appoint the place, the time, the manner of commerce for weights, meaſures, kinds of coyn with the value of it; keepers of the peace, quieters, and ſtillers of the people, and he that keeps not time, comes to the place, holding weight and meaſure, acknowledging the rates and valuation ſet by elders of church or ſtate, that man is a ſinner, culpable of puniſhment; what are they then who love to be called lord, lord, but ſuch as are nearer God then others, ſtand in the place of God, which the reſt of their brethren do not; theſe devour the habitation of the widow, by ſhutting the deſolate out of Gods holy habitation, where he hath related himſelf alike

unto

unto all, in that judgement which he passeth upon all of them whose first husband the law of the carnal commandement, is dead, *Rom.* 7.1. (where our Apostle makes the death of the law, and the party dead to the law, to be one and the same thing, for where the law is dead, so, as it operates not upon us, we are also dead from working by it.)

For every one that comes into the holy of holyest, which is Christ, for so Daniel the prophet calls him *Messia*, the holy of holyest, as the words are truly rendred, *Daniel* 9. 24. and every one that enters therein, is alike near and acceptable unto God, and all the holy things of God, *Hebr.* 9. 11, 12. For howsoever there was but one high priest in the dayes of Moses that entred into the holy of holyest, to declare the dignity and unity of the priesthood of Christ, yet there was an order of four and twenty in the dayes of David, who served in their course by entring into the holy place, 1 *Chron.* 24. 1, 19. Zacharia the father of John Baptist being of the eight order, *Luke* 1. 5. who was struck dumm in the revelation of the conception of John, *Luke* 1. 19, 22. to declare how speechless the priesthood of Christ is in point of Levitical and carnal ministry; but in the bringing forth of John his mouth is opened, *Luke* 1. 63, 64. to shew that freedome and fulness of the Spirit of God, in that way of prophesie and praises in the bringing forth of Christ, in his spiritual priesthood and ministry, *Luke* 1. 67, 79. wherein every one hath a like dignity and the same access unto God, *Rom.* 5.2. *Ephes.*2.18.

He therefore who sets himself nearer to God then others of his brethren (by office and dignity) whom he accounts to be of the faith of Christ, that man under pretence of holyness doth devour the widows houses, by denying them that proper habitation, wherein alone all their supply consists, *Psalme* 68.5. Nay, it is a devouring of Christ, for to devide Christ into places and offices, higher and lower, in point of his mystical body, is to destroy the faith and doctrine of the gospel, for Christ cannot be the head of a body, wherein every one of the corporation have not a like interest, 1 *Cor.* 1.12, 13.

4. Again

4. Again, these are they who make their phillactaries broad, and their fringes long, *Matth.* 23. 5. or as Luke and Mark have it, they love to go in long robes, *Luke* 20. 46. *Mark* 12. 38. noting them to be such as love outward signs of honour, as tokens of exemption from other men, to shew them to be more grave and wise then any of the rest.

So they make their phillactaries broad and their fringes long, alluding to the Levitical law, to declare them to be of that litteral and carnal priesthood, which puts Christ to death which ever seeks after a carnal and temporary lordship and dominion, *Matth.* 4. 8. 9. therefore Matthew useth the word phillactaries, which signifies keepers, as though that grave and long-robed eldership were the only keepers of mens souls, bodies, names, and estates.

The word translated fringes, in Hebrew *Gedilim*, which sometimes is translated wreathes, 1 *King.* 7. 17. *Exodus* 28. 24. and sometimes ropes or cords, *Judges* 16.11,12. twisted together by the Levitical priesthood, or made of the materials, and by the skill of the spirit of the Phillistians, which hath no power at all over our spiritual Sampson, but are broken in sunder as a thred, in Hebrew also a fringe is called *Tsitsith*, or *Zizith*, *Numb.* 15.38. which is sometimes translated *a lock of hair of the head*, Ezekiel 8. 3. to show a multitude united together in one head.

And the Greek word used by the holy Ghost in Matthew, *Craspeda*, doth properly signifie twisted tassels of thred, and the Hebrew word used for fringe is Englished a thred, *Judg.* 16.9.

And this was to be put upon the four skirts or wings of the garment, *Deuteron.* 22. 12. as the word signifies, *Ruth* 3.9. 1 *Sam.* 15. 27. and so the four ends or corners of the earth are called the four wings of the earth, *Isa.* 11.12. *Ezek.* 7.2. *Job* 37.3.

The point then amounts to this in false interpreters of the law of God, in making their phillactaries broad and their fringes long, on the four skirts of their garments, that they love to be thought to be the keepers of people, and to be heads

heads of multitudes; even as the locks of hair on the head, & to have them twisted unto them as tassels of thred, by their offices relations, and respects; and that their spirit is not bounded, but passeth as upon wings unto the four ends or corners of the earth to gather strength, as the skirt, or hem strengthens the garment, and honour it as the riband or thred beautifies the vesture, that so they may wear their brethren as a long robe of honour, serving only for the raising and maintaining of their headship and earthly authority, which is the spirit of all men, from the father and master of the family, which all men indeavour to come unto, unto the greatest Monarch upon the earth; whereever that temptation propounded unto Christ (and in him to all men) takes place; which was by him, and is in all his rejected and overcome, *Matth.*4.8.

And let no man think by what we here express, that we hold government useless and unlawful, but only desire that all things were considered according to their nature, and exercised and kept within their proper confines and cercuits, so as *Christ may be all in all*, Ephes. 1. 22,23. For we know, that humane wisdome wrapped up as in a bud or seed, *Isaiah* 18.5. may by mans industry be brought forth into the exercise of arts and sciences, admirable useful and beneficial to man, so they be kept and judged of within, and according unto their proper sphere.

So also, we know that there are such exorbitancies which may be so ripened in depraved nature, that may be restrained, curbed, kept in, or cut off by humane abilities; for Moses is said to be learned in all the wisdome of Egypt, or in all the wisdome of Mizraim, for so the Scriptures call Egypt Mizraim constantly in Moses and the Prophets, though the Apostles generally call it by the name of Egypt; and we know Mizraim was one of the sons of cursed Cain, after whose name it is called, *Gen.* 10.2. as he being the first planter of it.

Now this wisdome of Moses could not come short of those arts of the Magicians and priesthood of Egypt, who are instructers of the people; even as the posterity of Cain

were fathers of ſhepherdy and ordring of cattle, and of ſuch as handle the harp and the organ, and were ſuch as inſtructed, or as the Hebrew phraſe is, were *whetters* or *ſharpners of every artificer in braſs and iron*, Gen. 4.20, 21, 22.

Which learning Moſes forſakes and departs from, as being nothing of that learning and language of the Hebrews, coming of Heber of the poſterity of Shem, and progenitour of Abraham, as things not coming into the account, nor of any virtue or effect, in that great work of deliverance of Iſrael out of thraldome; which being ſtood upon and urged, as any part of the intent of the word of God, they become that which in ſetting up Pharaoh and his Magicians, keep Iſrael in bondage.

1. Therefore if men will be inſtructours, whetters, and ſharpners of people in the hiſtorical narrations of the Scriptures, in proverbial and parabolical ſentences, according to humane reaſon and art drawn out and acquired by ſchools and mans diligence; if they call this ſpeaking or preaching, we gainſay it not, if ſo be there be but this plainneſs and faithfulneſs adjoyned, as to confeſs that this kind of learning in the higheſt attainment thereof, is but the learning of Egypt, of Mizraim, and not the learning of the Hebrew, *Gen.* 14. 13. that is of Abraham who is of Heber.

And that in this learning of Egypt, Jacob and his Magicians are pregnant in, and converſant about; and that this kind of learning muſt be departed from, as being no part of Iſraels deliverance; or elſe we ſhall never attain to the deliverance, unleſs it be to paſs through the ſea, as an Ethiopian, that Gods judgement may be made manifeſt in another way of execution, by their carkaſſes falling in the wilderneſs; as the Egyptians paſſed from one plague, that another might take place; and ſo Iſrael may be ſaid to be brought out of Egypt, as the Lord *brought the Philiſtines from Caphtor, and the Aſſyrians from Kir*: for the manifeſtation of a more eminent diſtruction, *Amoſ* 9. 7 8.

If men would but confeſs theſe things, let them preach to the drawing out of that humane bud to the furtheſt, and whet

whet it up unto the ſharpeſt point, otherwiſe they betray the cauſe of Chriſt, when men ſay unto theſe things *hail maſter*, and kiſs them; as their only Lord and beloved, in ſo doing they betray the Lord Chriſt, as Judas did by confeſſing him in a carnal manner and to a carnal end, *Matthew* 26. 49.

We conclude then that a humane miniſtry may be admitted in the world, ſo that it keep it ſelf within its proper confines, profeſſing that an Egyptian or Barbarian may attain the ſame; but if it be profeſſed to be inſtituted according to the faith of Chriſt, then doth it become that Jewiſh prieſthood which ever takes away the life of Chriſt, not admitting him his due adminiſtration in the world.

2. This bud of humane and depraved nature, being broke forth and ripened to the thwarting of the common Society of mankind, may be by humane ability curbed and reſtrained, ſo be it the deſigne extend not beyond the limits of its proper bounds, that is, that the parties curbed be ſuch as are as the horſe or mule, void of true underſtanding, whoſe mouth muſt be kept or ſtopped with a reign or bit, leſt they come near unto us, *Pſalme* 32. 9. which brutiſh ſpirit is never found in any who are inſtructed in the wiſdome of God, *Matth.* 10. 16.

So likewiſe the party exerciſing this authority, in doing ſuch an act; muſt know that if there be not wiſdome in him accompanied with eternal life, *Iohn* 17. 3. his office goeth no further then that which a gentile, a heathen, or barbarian may perform and exerciſe; as well as he, whatever he may be called, or however he may think or eſteem of himſelf; yea he is of the ſame brutiſh and untamed nature, how learned or how coſtly ſoever the trappings of the horſe may ſeem to be, he is of the ſame nature which thoſe are that ſeem to appear without any ſuch coſtly ornament.

Therefore the Hebrew phraſe uſed by the Prophet, may be read either actively, or paſſively, whoſe mouth muſt *ſtop*, or whoſe mouth muſt be *ſtopped*, *Pſalme* 32. 9. ſignifying unto us that the act may be appliable either to the agent or to the patient, a like phraſe is uſed by the Prophet where he

ſaith, *that thou mayeſt be juſtified in thy ſaying, and pure when thou judgeſt*, Pſalme 51. 6. which ſpeech the Apoſtle takes up and ſaith, *that thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged*, Rom. 3. 4.

To Judge then in humane affairs is a thing neceſſary for the preſervation of mankind upon the earth; as eating, drinking, marrying, and giving in marryage, ſo that we uſe them as though we uſed them not, knowing that the faſhion of them paſſeth away, 1 *Cor.* 7. 31. and therefore are no part of office or relation proper to the kingdome of Chriſt, and therefore prove good or bad according to the ſpirit of him that is exerciſed therein: for men may eat as making their belly their God, *Phil.* 3. 19. and as theſe did that luſted after Manna, and were deſtroyed whilſt the meat was in their mouthes, 1 *Cor.* 10. 31.

And men may eat and drink, and whatſoever they do to the praiſe and glory of God, 1 *Cor.* 10. 31.

But when men go on in the exerciſes and executions of humane and temporary things, as being offices and ordinances as the law of God intends, and in which it terminates it ſelf, as the proper ſcope or any part of the meaning, that is no leſs then to diſthrone the Son of God, and ſet up Pharaoh, juſtifie Herod, and take parts with thoſe heathenish and barbarous princes that ever did, do, or ſhall lift up themſelves againſt Chriſt; for they have all that principle written in their hearts, to terminate the mind and will of God (in point of approving or abhorring) in temporary and tranſient things.

We conclude then that the matters of the kingdome of God are more eminent, and ſo of higher concernment, then to ſtand either in the extention or extenuation of any thing, which hath its proper being and only exerciſe within the bounds and confines of this mortal life, therefore it is that Chriſt ſaith my kingdome is not of this world, *John* 18. 36. no not in any vocal expreſſion or bodily exerciſe, 1 *Tim.* 4. 8. but in the execution and intention of that eternall ſpirit, whereby the Son of God offereth up himſelf unto God, *Heb.* 9. 14. for if the kingdome of God ſhould conſiſt in any thing

thing bounded by this mortal life, then would it ſuffer loſs in every Saint, in the laying down of the body in the duſt, by ceſſation unto all theſe things, which every man holds rather to be the perfecting of it.

But it ſtands in the meek and ſubmiſſive reception of the word of eternity and power, as an ingrafted word *James* 1-21. that is, according to the Metaphor, the wiſdome and will of God in his choſen hath from the beginning, ſo cut the proper branch and topped the heighth of the ſpirit of man, which it by nature otherwiſe brings forth; and thereby ſubmitted it to the reception of an eternal and higher wiſdome, which ingrafts it ſelf as a ſcience into the ſtock of mans ſpirit (being a creature made in time) through this cutting of it off from its natural growth, as from that ſuperfluous foreskin of the fleſh, which is the proper cauſe of the ſeed of immortallity its not taking effect, which muſt be laid aſide or caſt off, as that which is the only filthineſs and enmity againſt God, 1 *James* 1.21.

This eternal wiſdome therefore thus ingrafting it ſelf into the ſtock of mans ſpirit, doth by virtue of that nature, life, and ſpirit proper to it ſelf, transform and change whatſoever is in motion, or ſprings up in the ſtock into its own nature and kind, namely, into things not of time but of eternity, ſo that whatſoever ſprings up, or fruit yielded, by that whole tree conſiſting of ſtock and ſcience, are the proper fruits of the Spirit of God, and not of the nature of the ſpirit of man, though that whole tree of righteouſneſs hath the virtue, glory, and benefit, and is the proper cauſe of the abounding and bring forth of them all.

Chriſt therefore, as he is the fountain and proper producer of all ſpiritual and eternal fruit, ſo is the fruit thus brought forth, the proper food and refreſhment of the Son of God, on which he feeds as his only delight and proper preſervation of eternal life, *Cant.* 4,13,14,15,16. *Cant.* 5. 1. *John* 4. 32. *John* 6. 54.

Wherefore the diſtributions and receptions of the things of God mutually in Chriſt, is the only conſervation of that one ſtate (being made of twain) unto eternity, *Epheſ.* 2.14,15.

Whence we may obſerve wherein that broad difference appears even in this life, that is betwixt the holy ones of God, and the wicked of the world, though they may uſe the like expreſſions, and perform like bodily actions, which is not ſo viſible but by the intentions and extention of ſpirit, that is, the Saints of God make it their only errant in their paſſage through this life, to propagate and promote the things of eternity peculiar to that ſtate of the Son of God, with the villification of, and ſitting looſe from all things of time, as they being no part of their deſigne in their appearing in this mortal and tranſitory life, and ſo demean themſelves in all things of time, if they abound, they think not themſelves the better, nor place any of their delight, courage, or confidence in them, *Pſalm.* 62.10.

If they be deminiſhed they judge not themſelves the worſe, becauſe they reckon not their eſtates according to the value of any or all of them, and therefore are not under the vexation of an incumbred ſpirit in the abſence of them, *Iob* 1.21. by which they ſhew themſelves plainly unto all men that they belong to another citie, and countrey, in which God is not aſhamed, but counts it his glory and honour to be called their God, and proper and peculiar intereſt, in whatever he is, being they are but ſojourners, pilgrims, and ſtrangers upon the earth, *Heb.* 11. 9.14, 15, 16.

Therefore Chriſt ſaith unto all deſpiſed, *by this ſhall all men know that you are my diſciples* (or are taught and learned in me) *if you love one another*, *Iohn* 13. 34, 35. that is, if your love be ſhed forth only in the acknowledgment of that new law of relation, and mutuall community which is only found in that myſtical body of your Lord, as nothing elſe being worthy to be the object of that conjugal love of the ſpirit, as a mutual help meet for it, *Gen.* 2.20. then this ſhall be your badge and cognizance, or *cognomina*, that you have my name upon you, as a ſpouſe the name of her Lord; ſo that I will own and acknowledge you whereever you ſhall become, either in reſpect of time, people, place, or condition, as my peculiar and exempted people, from the reſt of the world.

But

But the wicked and unbelievers make it their principal deſigne to propagate and promote the things of time, and villifie and diſregard the things of eternity, and in reſpect of that wherein their true virtue and glory doth conſiſt abhor them in their hearts; only make uſe of them in way of adultery, ſubmitting them to their own luſts only to propagate and promote the things of time, falſly calling the names proper to the eternal Son upon them, and thereof weave a ſpiders web, as the only garment to cover them after the end of this mortal life, *Iob* 8. 13, 14 *Iſa.* 59. 5. and in all their travels through the ſame, their whole ſcope and indeavour is, to bring forth, promote, poſſeſs, and indeavour the continuation of things of time.

Therefore it is, that they call their ſons, their houſes, and lands, by their own name, *Pſalme* 49. 11, 12, 13. therefore the Pſalmiſt in uttering of his parable, wherein he ſhows mans mortal condition by nature, and his baſeneſs and brutiſhneſs in ſetting his heart upon temporary things, he calls them inhabitants of time, or dwellers upon tranſitory things, ſaying, here this all people, give eare all ye inhabitants *of time*; for ſo the word tranſlated world doth properly ſignifie in the Hebrew phraſe, *Pſalme* 49. 1.

As a man therefore in his houſe and dwelling place, all his indeavours are to maintain, reform, repair, promote, and honour the ſame: yea, and he is never at his proper home but when he is there, nor in content nor at reſt; ſo are the wicked in point of the things of time, being from home, out of imployment, ſeeing nothing worth promotion therein nor yielding ſatisfaction and reſt, when the proper home and imployments about the Son of God appear, which are only eternal and fade not, 1 *Pet.* 1. 4. 1 *Pet.* 5. 4. and the only imployment and dwelling place of all the Saints which are not only Symptoms, but evident acts of ſeparation between the juſt and unjuſt, which he that runs may read wherever they both appear.

And for concluſion of this point note this, that as the wiſdome of God is as a graft in the ſpirit of the creature ſo as to eternize it in himſelf, even ſo alſo the wiſdome of the crea-

creature, ingrafts it ſelf in the ſpirit of the Creatour, to the mortalizing and temporizing it in himſelf; for the wiſdome of man beholding the viſible works of God which were all made before him; cannot but conclude of an almighty power and wiſdome which gave them their being, virtues, and relations; and ſeeing none below him, fit to communicate his wiſdome with, ſeeks up unto God as the ſerpent (which is the ſame thing) did at the firſt; and ſo in that way of the fall ſeeking for God in the light and ability of principles proper to a creature, he doth ingraft his wiſdome in the Spirit of the Creatour; as a ſciene into the ſtock which is of another nature, by cutting of that *Branch which ſprings out of a dry ground*, *Iſaia* 53.2. (and not out of any moiſture of mans wiſdome) ſubmitting the ſtock to humane wiſdom and conjectures coming within the capacity and proper ſphere of a creature. through which he doth as abſolutely temporize and mortallize the eternal Spirit or word of God, as the wiſdome of God in Chriſt doth eternize the ſpirit of the creature, which by its own nature and property is momentany and mortal.

So that in this inocculation of the wiſdome or word of the creature, all the motions and operations ſpringing up in the Creatour (as being the ſtock which in it ſelf is eternal) are all tranſlated and changed into temporallity and mortality, and ſo the power of God works effectually in the way of death, as the wiſdome of God implanted in the weakneſs of man, the creature comes to work effectually in that way of eternal life, and that whole ſtate or tree, is but one eternal Son and Saviour.

And in that implanting of the wiſdome of man in the power of God; that whole ſtate or tree is a ſtate of mortallity and deſtruction, and is but one ſon of perdition, and law of ſin and death, becauſe all that ſpring up, and what fruit it yields is of the nature of the ſcience, and doth not ſavour of the ſtock at all, but is become mortal and diabolical, even as a man in that way of Chriſt is become eternal and the real ſon of the immortal God.

So long therefore as an eternal wiſdome abides to draw forth

forth the ſtock, in whatſoever it yields according to the nature of the ſcience, ſo long ſhall the fruits of righteouſneſs and delight appear upon the Saints in a bleſſed eſtate and condition.

And ſo long as the power and p'enty of an eternal ſtock yields any motion or matter of growth, ſo long ſhall that graft or ſcience of the wiſdome of the fleſh, mortalize it and change it into corruption in it ſelf, (then the which greater indignity cannot be done unto a pure and immortal word or ſpirit) ſo long ſhall that unhappy, guilty, and accurſed condition of the wicked abide and remain, ſo that both eſtates have their pereminency ariſing from the eternity of the holy word of God, though the one be a ſtate of the eternal life, and the other a ſtate of eternal death; and the ſtock of each is no proper cauſe of the fruit which the whole tree yields and forever brings forth.

Take in alſo Chriſts inference and concluſion, in theſe words, *therefore you ſhall receive the greater damnation*, Mat. 23. 14. The word damnation implies a diſinheriting, and binding over to diſtruction, and by greater, here we are not to underſtand it comparatively, with reſpect to others damned, but ſuperlatively, as the greateſt meaſure of diſtruction, ſo that falſe interpreters are in the grand condemnation, that is they receive no leſs then damnation of the devil, *who is a murtherer from the beginning, and abode not in the truth*, or inheritance, *John* 8. 35, 44. a falſe interpreter therefore is the grand ſinner, and therefore receives the damnation of the devil, for as the ſerpent ſet himſelf nearer to God then the woman, as knowing more of God then ſhe did, *Gen.* 3.1,2,3,4,5. So do thoſe falſe interpreters, theſe hypocritical prayers, as though their calling were nearer to God then others of their brethren, wherein they act the part of the ſerpent, and are in the grand condemnation of the devil, ſo in Scripture Language the eldeſt is ſaid to be the greater, *Gen.*25.23. the Hebrew word *Rab*, whereof great men are called Rabbies, as firſt or chief in place and office, is tranſlated by the holy Ghoſt in Greek, *the greater*, Rom. 9. 12. ſo that whilſt men talk of Original ſin ſpeaking they

know not what (for mans ſin cannot be Original if there was ſin in the devil before) they are in the very progreſs thereof, and are in that act of falſe expounding of the law of God, as truly the firſt bringers of ſin into the world, as the continuation thereof; for a ſpirit cannot be devided though the kingdome wherein it works may, and they have the proper ſpirit of the ſerpent, which is only to make falſe report of the word of God, whether to a mans ſelf or to others, which may be comprehended in this *bud*, namely, that one Saint or Son of God, is nearer to God and in more favour and reſpect with God then another, or that God was ever or at any time, or in any thing at one with himſelf out of mankind

For a man to conclude that any Saint of God fails or falls ſhort of the grace of God, in any particular wherein another hath intereſt, is that root of bitterneſs, or gall of wormwood, which ſprings up to the trouble of all the world, for it is that which ſprings up, as the Greek tranſlates, *en cholee*, with gall, *Deut.* 29. 18. and *enochlee*, with trouble, *Heb.* 12. 15. having both the bitterneſs of death in it, being the bond iniqnity, *Acts* 8. 23. and the trouble and vexation of diſinheriting in the loſs of the firſt birthright: therefore the Apoſtle brings in the fornication and profaneneſs of Eſau thereupon, as under the guilt of ſin, *Heb.* 12. 16. as alſo the trouble of his being diſinherited, as ſeeking a bleſſing too late with tears; for there is no place of repentance found in the father, *Heb.* 12. 17. or way to change his mind forever; the Apoſtle concludes this to be the defilement of many, that is to ſay of all the world, for ſo the word many is taken, *Rom* 5. 18.

We would think that man a fool that went about to teach any humane art to another, if he did not conclude that the principles thereof were wrapt up as in a bud in the diſciple, and he only indeavours the drawing of them out in their proper luſter and uſe, otherwiſe a man might as well ſet himſelf awork to teach a dog or a horſe humane arts, who are altogether deſtitute of that proper nature in which they are only found; and if we underſtand the bud, we ſee the whole tree therein, and wrong the bud if we give it not the glory of it.

And

And though a grain of muſtardſeed be one of the ſmalleſt ſeeds, yet it hath branches for the fouls of heaven to make their lodging in the branch, or under the ſhadow of it, *Matt.* 13.31. unto which Chriſt compares the kingdome of heaven: So that if we give not the whole glory of the kingdome unto the ſeed in which it is involved, we give not the ſeed its proper right and due which belongs unto it; but are falſifiers of the word of God. And no man can look upon a Saint deſtitute of the ſeed of God, 1 *Iohn* 3. 9. nor void of the Spirit of God, *Rom.* 8. 9. he therefore that gives not the ſeed the glory of the whole off-ſpring of God, he wrongs the kingdome and is a falſe interpreter: and he that denies the Spirit of God the compleat life and virtue of the Son of God, he is a falſe expounder of the work and operation of God, and ſo is under that grand condemnation, *Matth.* 23.14. of the devil.

That miniſtry therefore that ſpends its time, ſtudy, and care in ſeeking and hoping for the transfuſing of the Spirit of Chriſt into ſuch hearts where the ſeed of God yet is not, is of like wiſdome and will have like ſucceſs, as if a man ſhould ſpend his time and ſtudy to teach a dog the art of arithmetick, Aſtrology, or navigation, where the principles thereof never were nor never ſhall be.

Such perſons who think that their diſtillations may ſo inſinuate into the ſeed of the ſerpent, as it ſhall become the ſeed of the woman, may as well conclude, that the ſuggeſtions of the ſerpent may ſo intice and inveigle the ſeed of the woman, as to make it become Satanical, and ſo they think in heart; elſe would never be ſo fearful of errours, that is, of any doctrine differing from what they themſelves deliver, which many of that miniſtry called papiſts, and others, do freely teach, and confidently acknowledge, namely, a falling away from grace, which is as great blaſphemy as can be ſpoken againſt the Son of God, for thither it reacheth, as though he might fall away from being the Son of God, or that a power might countermand the ſtrength of the Father to pluck the Saints out of his hand, which Chriſt affirms nothing can, *Iohn* 10. 28, 29.

Yet we deny not but that the devil is really caſt out of mankind, *Luke* 13.32. *Luke* 8.2. *Mark* 1.34,39. but in like ſenſe, diameter wiſe, as the Son of God is ſaid not to be left in hell, nor the holy one of God ſuffered to ſee corruption, *Pſalme* 16. 10. *Acts* 2. 31. which now time permits us not to open.

And from this indeavour of the world to convert the devil, obſerve the ground of the third wo pronounced by Chriſt againſt theſe deceitful interpreters, which is laid down in the 15. verſe in theſe words,

> *For ye compaſs ſea and land to make one proſalite, and when he is made ye make him two fold more the child of hell then your ſelves,* wherein obſerve,
>
> 1. *Firſt their great diligence they compaſs ſea and land.*
> 2. *To what end that is to make one proſelite.*
> 3. *The event and iſſue, that is when he is made he is two fold more the child of hell then they themſelves.*

Firſt for their diligence in compaſſing ſea and land, a work ſuits with Satans profeſſion, who ſaith he walks to and fro, as one without any certain rule, and ſo uncertain of the iſſue of all his deſigns; alſo making a circumference about them all, as things earthly ſubject to time, place, the number of a man, and by capacity meerly humane, *Revel.* 13.18.

1. By ſea and land here we are to underſtand the deep miſtery of iniquity, which the Apoſtle calls the depthes of Satan, *Revel.* compaſſing and making their circles and circumferences therein, deſigning gifts, places, and offices, to particular perſons of the ſame houſe and kingdome, as their only propriety which others are not to come within the compaſs of, in which theſe hypocrites ſay, *Stand by thy ſelf I am holyer then thou, Come not near to me,* Iſa. 65.5.

By ſea, therefore in this place is meant deeps of iniquity, as alſo places remote and far off; Moſes ſpeaking of the law of God, ſaith it is not hid from thee that thou ſhouldeſt ſay, who ſhall go over the ſea for us to fetch it, *Deut.* 36.13. which the Apoſtle alledging that place, applies the command,

or the word to Christ, saying, who shall go down into the deep to fetch Christ thence, *Rom.* 10.7. so that by sea is meant deepness by the verdict of the Spirit of God, so also the *earth* or land is taken for deepness, for the word *Abyss*, or *Abysses*, deep or depths, is given both to sea and land, therefore the Prophet saith in the person of Christ, *thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth*, Psalme 71.20. So that the depths of death hidden in that letter which kills, that Christ is brought out of and risen from, are diligently travelled in, and compassed and surrounded about, by that spirit of Satan in all those offices and institutions of time, which passeth away so carefully and highly promoted by the false interpreters of the world, whereof not one of them can pass through death with them, to accompany them after this present life, *Psalme* 29 12, 13, 14.

2. Secondly, by sea and land are meant places remote and afar off, so explained by the Spirit of God, *Deut.* 3.11, 12, 13. apposed to things that are neer, yea, really present, and in act, *Rom.* 10.8. so sea is taken for things afar off or disjoyned from that main continent, *Psalme* 65. 5. *Psalme* 89. 25.

By land also is understand places remote and afar off, therefore raised *the land of forgetfulness*, Psalme 88. 12. and the Isles shall wait for thy law, that is, people afar off, which the Apostle expounds to be the remote *gentiles that shall trust in his name*, Isa. 42. 4. Matth. 12. 12. Psalme 106. 27.

And it is said that the Lord gathereth his redeemed *out of the lands, from the east and from the west from the north and from the sea*, Psalme 107. 3. as places most remote and at the greatest distance false interpreters are ever imployed about the things of Christ, as the reality of them, (without which a thing is not of any worth) being ever at a distance, they only having the figures and the signes in present act, but the substance is only present by reaching out an imaginary hand unto the place or time where and when the substance hath been, so the death of Christ was only in the dayes of Herod

in point of the time, and his aſcenſion only in the dayes of thoſe Apoſtles, the time of his glorious appearance in his Sanctuary to be admired in all his Saints, it is ſtill driven before them and is yet remote and to come, 2 *Theſſ.* 1.10.

Again for place, it is remote where Chriſt now makes interceſſion for the Saints, a place only where they never yet came by their own acknowledgement, *Rom.*8.34. the place of his death, reſurrection, and ſitting in judgement, places remote beyond the ſea or in another land; and for men to ſay that Chriſt doth theſe things in the Spirit in his Saints, it will not reach to be a covering for them to wrap themſelves in, *Iſa.*28.20.

For however we know that their is a ſpiritual death, reſurrection, and aſcention, and ſitting on the right hand of God, and that there is a ſpiritual kingdome, prieſthood, elderſhip, Church, and people of God; yet we know alſo that to ſay theſe are become ſuch only by having the Spirit of Chriſt, that is to ſay as he is God, and not as being Chriſt complete his body or any office thereof, is to deny the Spirit of Chriſt to be that which it is, which is a denyal of Chriſt himſelf, and ſo a moſt falſe interpretation of Scripture; for the Spirit of Chriſt never wrought nor appeared in way of ſalvation, but in that way of fleſh in that ſenſe which it is ſaid the word was made fleſh, or is made fleſh and tabernacles in us, as the words are, and we ſaw his glory as the glory, or as the word is *verily* the glory of the only begotten of the father full of grace and truth, *Iohn* 1.14.

So that he maintains a Spirit of Chriſt (early or late) without the complete matter whereof Chriſt conſiſts, that man is ignorant of Chriſt, and interprets the word in the denyal of him, being that ſpirit denies that Jeſus Chriſt is come in the fleſh, which is not of God but is that ſpirit of antichriſt, 1 *Iohn* 4.2,3. for to confeſs Chriſt Jeſus as born of the Virgin Mary only in the dayes of Herod, is not confeſſion which the Apoſtle intends for *it*, that his coming in the fleſh in the confeſſion thereof were to ſpeak by the Spirit of God, I think then all that ever ſpoke the Latine tongue would prove ſpeakers by the Spirit of God; and then ſuch as they ſtile Papiſts would

would be the moſt eminent confeſſours of Jeſus, which are ſo cried out againſt as hereticks: for as concerning that act of his doctrinal coming in the fleſh, who have more images, crucifixes, Sacraments, and Idolatrous monuments then they, amongſt whom there is no ſpeaking by the holy Spirit of God at all, but are ſuch as compaſs ſea and land, walking to and fro without certainty, and pitching the points of their circumference at ſuch a diſtance, as the coming of Chriſt in the fleſh never admitted of; the Jews propounded a time remote wherein he would come, the Gentiles a time remote that he was here in the fleſh, and neither the one nor the other, led by that ſpirit, never would, nor will, acknowledge him his true and real appearance, *Pſalme* 2. 1.6.

2. The ſecond point in the pronouncing of this wo, is the end for which they are in this care and travel, and that is to make *one* proſelite, that is, one religion to have all men of the ſame profeſſion, that ſo the arm of fleſh might bear the ſway without controul or diſturbance, this the world hath travelled in from the beginning, thinking it can never be glorious and ſecure till it be effected, at the leaſt in great meaſure, ſo as to be the major vote at the leaſt; to this comes the ſtudy of reformation, that great toil of preaching after the manner of the doctrine of the phariſes, that rigour of executions in carnal governments, that all may come to be of one mind to make a glorious Church and ſtate to have no gainſayers nor ſuch as ſhall offend.

Theſe cannot be content *to give unto Ceſar the things that are Ceſars, and unto God the things that are Gods*, Matth. 22. 21. but they will make Ceſar to be God, and ſo convert the devil, and cannot reſt till *light and darkneſs, Chriſt and Belial be made one*, 2 Cor. 6.14,15, 16.

Theſe men are remote from hearing of that voice, *my grace is ſufficient for thee*, for if they know that the power of God were only made manifeſt and perfected through the weakneſs of man, that is, by an utter ceſſation of all humane abillities, in the matters of God, they could not but know alſo, that the force of man by means of multitude can be no hinderance of the good ſucceſſe of the Saints, though never

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ſo few in number in any age of the world; for that day of ſmall things in the eyes of carnal contemners and diſpiſers, break forth into thoſe ſeven eyes of God, or ſeven fold light of the Spirit which are about the throne of God, *Zachar.* 4. 10. *Revel.* 1. 4. together with that plummet or plumm-line in the hand of our Zorubbabel, to give a right form unto all things belonging to the temple in the perfecting thereof; then is the time for power to appear in the oxes goad, *Judge* 3. 31. and ſtrength in the jaw bone of an aſſe, *Judges* 15. 15, 16. then will terrour ariſe out of the whiſtling of the wind in the top of the Mulberry trees, 1 *Chron.* 14. 14, 15. and fear from the appearance of Gidians Barley cake, *Judges* 7. 13, 22.

If men knew the manner of the reſurrection of Gods power in the Spirit of a Saint, how it perfects it ſelf through mans own deficiency, they would never be ſo induſtrious to make the world become of one religion, for fear of a multitude of oppoſites.

Not but that the Saints of God may be furniſhed with abillity to know any art or ſcience as well as any other man, and have the practice of it, only with this two fold caveat, they know all humane aud temporary things through the valing of them, and the vaniſhing of them; if they know them ſo as Chriſt is propagated unto them by the knowing of them, as *he is the true end of all things*, Rom. 10.4. Rom. 11.36. So to know them is to vale them in point of all glory or excellency appearing in them, (being ſo truly known) even as Tamar was valed when Judah knew her in the propagation of Phares, *Gen* 38. 13. 13, 14, 15, 16, 19, 20, 21. of whom Chriſt came, *Matth.* 1.8. ſo that in knowing her, he knew her not, the Saints look upon the glory of the world, as an inticing harlot, uſing it as though they uſed it not, and buy as though they poſſeſſed not, for the faſhion of it paſſeth away, 1 *Cor.* 7. 31. Therefore in the ſecond place, they know the things of the world to the vaniſhing of them, as a leaf toſſed with the wind, *Iob* 13. 25. *Iſa.* 34. 4. and as the flower of graſs when the wind hath paſſed upon it, *Iſa.* 4. 6, 7. even as Tamar was vaniſhed when the kid was ſent to receive

ceive the robes of honour from her. Therefore the Apoſtle ſpeaking of that glory which ſeems to be in the adminiſtration of the law, which he calls the miniſtry of condemnation, ſaith it hath no glory when the miniſtration of the ſpirit appears, which he calls the exceeding or excellent glory, 2 *Cor.* 3 9,10.

To conclude this point, thoſe who ſee ſuch excellencies to appear in the multitude as to uſe all their pollicy and induſtry to bring all into a uniformity, they never ſaw the excellent glory; but they are ſuch men of renown as were in the beginning the Giants of the world, who to bring forth a mighty and monſtrouſe generation, bring into contract and covenant the poſterity of Cain and Seth, in the point and matter of increaſe, abroad have been the ruine of the world ever ſince it exiſted. *Gen.* 6. chap. the only compoſers of ſea and land to the production of the deluge of Gods diſpleaſure upon the ſons of men.

3. Therefore the third point is the iſſue, *When you have made him he is two fold more the child of hell then you your ſelves*, that is, when falſe interpretation of the law hath begotten a ſpirit of pride and cruelty, to execute according to thoſe lying and diſſembling dictates, which is the bringing forth of a carnal kingdome erected by ſuch a prieſthood, which are never ſeparated no more then the kingdome and prieſthood of Chriſt are ſeparated in Melchiſedech, *Gen.* 14. 18 *Heb.* 7. 1. then the child of hell is completed as being two fold wreathed and twiſted together, which the prieſthood alone could not be, which is univerſally a ſpirit of fear and terrour, further then it is backed with its truſt in man, and in the power of the arm of fleſh, *Jerem.* 17. 5. and as Satan is a lyer from the beginning and the father thereof, *John* 8. 44. even ſo this falſe interpretation, is a child tyrannicall and Satanicall, and alſo the father of it: So that the ſons of men have ever been deceived and undone thereby, and is the greateſt judgement that ever came upon mankind, *Jerem.* 5. 29, 30, 31. *Jeeem.* 6. 13, 13, 14 15. 2 *Theſſ.* 2. 9, 10, 11, 12. for it is the proper fountain of all plague that comes upon man in all ages of the world, and ever ſhall be;

for being the only inlet of ſin, it muſt needs be the inlet of all miſchief, *Gen.* 3. 4,5. of ſuch nature, product and conſequence is the falſe and deceitful interpretation of the word of God.

4. The cauſe of the fourth wo, is expreſſed in the 16. verſe of this chapter, and ſo on to the 23. verſe, concluding theſe falſe interpreters to be blind guides, the word tranſlated *blind*, ſignifies not only to be blind, but alſo to make blind; they are blind becauſe they ſay they ſee, *Iohn* 9. 40, 41. that is, becauſe they conclude the light of humane reaſon is the light of God, therefore their ſin of blindneſs doth remain upon them, by which light and argumentation they hinder and extinguiſh the wiſdome and argumentation of God in themſelves and others, and ſo do make blind, as really as they are blindneſſe, *and if the light that is in them be darkneſs, how great is that darkneſs*, Matth. 6. 23. *If ſalt have loſt its ſavour wherewith ſhall it be cured or ſalted*, Matth. 5. 13. It is henceforth good for nothing, for all remedy of recovery of taſte is gone, ſo if light be become darkneſs what ſhall inlighten it; for all means of recovery is gone, if light be made darkneſs: So that if the light of life be made darkneſs in man by tranſlating it into humane wiſdome, there is left no means to recover it, for that which ſhould cure, is become the very mallady it ſelf.

Therefore Chriſt tells them what they ſay, *ye ſay*, ſaith he, that is, you teach and affirm ſuch things as blindneſs and ignorance brings forth, therefore calls them blind guides or dark leaders, that is leaders in darkneſs, and confuſion where nothing takes aright form; but leaders and followers fall into the pit together, *Matth.* 15, 14. *Luke* 6. 39. before they are aware thereof, *Matth.* 24. 43.

The doctrine they teach is this, *that whoſoever ſhall ſwear by the temple it is nothing, but whoſoever ſhall ſwear by the gold of the temple he is a debter*, Matth. 23. 16. that is, he that is ſworn or ingaged unto the temple or pallace, which is the dwelling place of the Lord, his Sanctuary and place of worſhip, *Pſalme* 29.9. That man, ſay they, is not bound alwayes to attend there; for in ſome caſes there was tolleration to ſend

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an offering to the temple, and he that prayed and looked but towards the temple though remote in baniſhment it was acceptable, 2 *Chron.* 6. 38, 39.

Again, the places of worſhip hath been divers, as in Abrahams family, in Noahs family, in the Tabernacle among the tribes, in the temple, in Solomons dayes, in Chriſts family, and in particular congregations in the dayes of the Apoſtles; and yet a new Temple and new Jeruſalem, with thoſe glorious foundations and gates to be looked for, *Revel.* 21. 10, 23. and a Church member, whatever he be, in theſe dayes may be diſmiſſed from one Church or dwelling place of God unto another; therefore ſay theſe interpreters, an ingagement to the Temple is no abſolute bond, and a man becomes not a debter, or a ſinner, in falt, though he decline ſuch an oath or ſolemn ingagement.

But ſay they, he that ſwears by the gold of the Temple he is bound, and is in fault, and under ſin in caſe he decline his ingagement; by the gold of the temple we are to underſtand that which was laid upon it for ornament, *Exodus* 25. chap. Secondly, that which was the gold in the treaſury, *Mark* 12. 41. *Luke* 21. 1.

Now for the golden ornament of the temple, wherein doth it conſiſt but in the offices and officers thereof; what is the temple without Prieſts, Levites, Nethinims, Porters, and Singers, *Ezra* 7. 24. *Nehem.* 10. 28. and what is a Church, in point of glory, without Paſtours, Teachers, Elders, and Deacons; or Prieſts, Elders, Scribes, Phariſes, and Lawyers: theſe ornaments men are bound and ingaged unto, or elſe not a Church in honour; but being deſtitute of them, they lie under cenſure and are in fault, therefore in their account and doctrine ingagement to the gold, is an abſolute bond upon the ſpirits of men.

Again, for the riches of the treaſury, being the reception of all the gifts, *Luke* 21. 1. of the Church; where is that to be found but in the officers, who have received them from Schools, Counſels, Libraries, and laying on ſuch hands, as may as well advance a mans ſelf into a ſaddle, as raiſe up others thereinto, ſuch as are ingaged in this reſpect, they on-

ly are debters unto the diſpoſure of all the riches and excellencies of the Church, ſo as others are not, and therefore are to have the benefit and the glory to redound unto them; ſuch is the doctrine of the ſcribes and phariſes concerning the gold of the Temple, both in the ornaments and treaſures thereof, ſo that they are the proper glory and riches, the holyneſs and the righteouſneſs of the houſe and Temple of God.

But what ſaith the anſwer of God in Chriſt, ye fools and blind, that is, ye that are as deſtitute of, and as far from, the true principles and grounds of Gods wiſdome, as a natural fool, or idiot, is from the uſe and exerciſe of the true principles and reaſon of a man; ye blind, or dark, not only dark becauſe light appears not, but if the Sun of righteouſneſs be ſet before your faces, ſtanding ſtill as once the ſun did in Gibeon, in Joſhuas time, *Joſhua* 10. 12. ye neither will nor can behold the glory of it, no more then thoſe carnal calf-merchants could behold the face of Moſes, when he had been in the mount talking with God, *Exod.* 34. 30. and he proves it by argument that they are ſuch; for, ſaith he, whether is greater, the gold, or the Temple which ſanctifieth the gold? whether is greater, that which makes holy, or that which is made holy? but it is the Temple that makes holy; therefore ye are fools and blind to prefer that which is made holy before it: for where are the ornaments of your offices, unleſs the Church (in your eſtimation) prefer you? and where are thoſe treaſures of gifts you have, if the Church have not diſtributed them unto you.

Again, ye fools and blind, is not the Son of God he that makes holy, as well as he that is made holy, and are ye bound more ſtrictly to the one then the other, when as they are both one individual ſubſiſtance, *Hebr.* 1. 2, 3. *Epheſ.* 2 14, 15. neither is there any place of glory, worſhip, or holineſs, but in that myſtical body (in Gods account, *Epheſ.* 2. 16.) nor is there any gift, perſon, place, or office, in that Temple and dwelling place of the moſt high, that is preferred in dignity one above another, ſave only, as Gods oportunity calls for preſent uſe and exerciſe of any of them, and that prefers every

every one, or every thing, in Christ our true and only Temple, to be chief and have prehemińency in its proper time and place, *Eccles.* 3. 1, 11.

Again, whosoever swears by the altar it is nothing, but he that swears by the gift that is thereon he is a debter, that is, say these false interpreters, he that is ingaged to the altar may dispence with his being present thereat, and his attendance thereupon; even as there is a liberty in the alter it self, to be erected not alwayes of the same materials; for sometimes it is an altar of earth, *Exod.* 20.24. and it is also an alter of wood, *Exod* 27. 1. Sometimes it is an altar of stone, *Exod.* 20. 25. and sometimes an altar of brass, *Exod.* 39 39. Yea, and sometimes it is a golden alter, *Exod.* 39 38. and yet the truth is, the difference of the materials whereof the altar is appointed to consist, gives not the least liberty to dispence with the bond or oath; so as to be freed of, or absent from the altar in any respect. For the difference of the matter whereof the altar consists, is only to declare unto us, that when Christ, Gods true and only memorial is erected and proclaimed unto the sons of men in the world, when they through a misconceiving spirit, and miscarrying womb, *Hosea* 9. 14. do cast that memorial of God into a form carnal; and set up a statue destitute of the life of God, then are the Saints of God by his authority and appointment to erect the worship of God, to consist in things as far differing from their carved form, as wood differs from earth, and stone from wood, brass from stone, and pure gold from brass, and yet no declining nor departure from the altar in any respect.

Hence it is that the Spirit of God in its metaphorical expressions by the prophets, in the appointments of the worship of God (in holy Writ) by its elegant allusions to things within the sphere of humane capacity concerning the ceremonies and services of the law, which carnal Israel understanding according to humane reason, framing and erecting forms unto themselves accordingly. The same Spirit of God in the prophets thereupon, inveighs against them, cries them down, and disanuls them, as being mans meer inven-

tions, and no part of the ſcope of the Prophet, nor any thing of the mind, and intent of the Spirit of God, *Iſaia.* 1. 11, 15. *Pſalme* 40. 6 7. *Hebr.* 10.1,9.

Again, theſe falſe interpreters will confeſs that Chriſt is the true altar, becauſe the Apoſtle affirms ſo much *Hebr.* 13.10, 11, 12. but their confeſſion is meerly verbals: for they ſay Chriſt is the altar only as he is God, and the ſacrifice as he is man, when as the truth is, there is no office or act, appertaining unto the Son of God, that can be aſcribed unto a nature which is not of twain made one, *Epheſ.* 2. 15. for if God at any time, or in any thing, had reckoned himſelf one of, or abſent from, the ſon of man, no poſſibility had been left to have caſt up or found out another form, for he *is the Lord that changeth not*, Mallac.3.6.

But theſe men ſay, however men may be ingaged to the altar; yet they are not bound alwayes to attend uoon, and be preſent with, the Lord Chriſt, who is the true altar; for he now only reſides in heaven, a place remote from the Saints on earth; as though *Shecinah*, (according to the Chaldee phraſe) the *divine preſence*, or grace, were ſo bound up in one Son of God, as not extending it ſelf to another; as a firſt-born of God alſo, of whom our Apoſtle affirms that there is an aſſembly and Church of them, *Hebr.* 12.23. or as though humane nature in one of Gods holy ones, were nearer to divine grace and fatherly compaſſion, then in any of the reſt of that ſtock, whereas the Apoſtle affirms, *that through the great and precious promiſes we are made partakers of the divine nature*, 2. Pet. 1. 4. plainly ſhewing, that the proper ſubject of the promiſe, (which *Chriſt in us the hope of glory*) and the divine nature are never ſeperated; which is the ſubject matter and myſterie of the Goſpel, *Coll.* 1.27. 2 *Cor.* 1. 20. Wherefore to hold our ſelves not bonnd to the reality of the preſence of the alter is to deny and falſifie the myſterie of the Goſpel, for the whole form and frame of the worſhip of God conſiſts therein.

Therefore it is called in Hebrew *Mizbeach*, and in Greek *Thuſiaſterion*, that is, the Sacrificatory, or place of ſlaying the ſacrifice, as being that whereby the world is crucified

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unto us we unto the world, *Gal.* 6. 14, 15. therefore when the prophet foretels the calling of the Gentiles, under the term of Egyptians, he saith, *In that day the alter of the Lord shall be set up in the midst of Egypt, and a piller by the border thereof unto the Lord, and it shall be for a signe and witness unto the Lord of hosts in the land of Egypt.* Isa. 19, 20. that is, it shall testifie the deliverance of the people from all wayes of Idolatry, and their investment into the whole frame of the pure worship of the true God.

Sometimes the altar is called *Ariel*, that is, the Lion of God, *Isa.* 29 1. as that which devours all adverse power which opposeth any part of the purity of Gods worship, as it is erected in Christ, who is that true pattern shewed only in the mount, *Acts* 7. 44. *Exod.* 25. 40. *Hebr.* 8. 5. therefore the altar is sometimes called *Harel*, that is, the mountain of God, *Ezekiel* 43. 15. as that which is lifted up, and established, above the heights and tops of the principallities and powers of this world, the platform whereof cannot be seen by any, but only him, who is taken up into the mount to converse with God therein.

But the false interpretours affirm, that whosoever swears by the gift on the altar he is a debter, or bound and ingaged thereby, that is, such as are ingaged in the gifts laid on the altar, or exercised in the form of worship, as the gift of tongues, the knowledge of arts, the gift of forms of prayer, or of preaching, exhortation, admonition, or reproof; they only who are invested into these, in the way of a Judaical, Levitical, and literal law, or law of the letter, that is, according to that humane order where they live, these are bound to the presentation, exercise, and ordering of these gifts as their proper trade and calling, exempted from others of the houshold of God: And that all the rest of the people are ingaged unto these gifts, to yield their submission unto them, as also to maintain the parties thus gifted in the exercise of them, the parties also being gifts themselves unto whom the people are bound and become debters, concluding that pastours, teachers, prophets, Apostles, and Evangelists are given of God unto the rest of the people, *Jerem.* 3. 15. *Ephes.*

Epheſ. 4. 11. therefore the gift binds, but not the altar, ſay they.

But what ſaith the anſwer of God to theſe men, ye fools and blind, that is, ye are fools and idiots with reſpect unto Gods wiſdome and manner of arguing, even as a natural fool void of reaſon, is not in a capacity to underſtand reaſon, neither to receive it: or give it out; no more do you underſtand the way of Gods wiſdome, either to propoſe it to others, or to receive and approve of it when it is propounded to you; ye are blind alſo, or in the dark, not for want of the light ſhining; for though the Son of righteouſneſs caſt out his beams upon you, *Matth.* 5.45. ye perceive nothing, nay, ye turn light into darkneſs in your ſelves, *And if the light that is in you be darkneſs, how great is that darkneſs,* Matth. 6. 23. for *the God of this world.* that is, the wiſdome of this world *hath blinded the minds of the infidels, that the light of the glorious goſpel of Chriſt, which is the image of God, ſhould not ſhine unto you, or ſhould not ſhine in you,* 2 Cor. 4.4. for the world by wiſdome, or in and through wiſdome, is ignorant of God, 1 *Cor.* 1.21.

Now to evince this his taxation, he interrogates, whether is greater the gift, or the altar that ſanctifies the gift; he confounds them in their own wiſdome, to prove them fools and blind in the wiſdome of God: for in humane reaſon, that which makes holy muſt have the preheminency of that which is made holy by it, the Authour and Fountain is greater then the product and the ſtream, ſo that to ſtrive againſt the wiſdome of God, brings a man to turn fool, even in humane argument.

Again, in point of Gods arguing they are fools and blind, for Chriſt is the altar that makes holy, *Heb.* 13. 10. he is alſo the gift that is made holy, *John* 3. 16 *John* 17. 19 and if he be the one and the other which is of greater eſtimation and value; for Chriſt is one, *there is but one lord Jeſus Chriſt, in whom are all things and we in him,* 1 Cor. 8. 6 he being one, there can be no choice in one, nor preferring of one before another; for what he is, hath the worth and weight of the Son of God in it, and therefore they argue not according

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to the order of Gods wiſdome, which is not extant in the truth and ſubſtance thereof, but only in Chriſt, 1 *Cor* 1. 24. whence Chriſt infers a threefold argument for the concluſion of this point.

Firſt, therefore whoſoever ſweareth by the altar, ſweareth by it and by all things thereon, that is, no man can be ingaged unto the true altar, the Son of God, in whom the enmity is ſlain, *Epheſ.* 2. 15, 16, the fleſh kild and crucified in all the affections and luſts thereof, *Galat.* 5. 24, 25. but he muſt be ingaged and ſworn unto all things that belong and appertain to the Son of God; for himſelf and his furniture are inſeparably one, and can never be divided, whoſoever therefore is bound over unto God by faith in Chriſt, is bound over to the gift of prayer, propheſie, interceſſion, mediation, to the gift of Paſtour, Teacher, Evangeliſt, Apoſtle, Prieſthood, Kingdome, and whatſoever appertaineth unto the Lord Jeſus that true altar, for the altar without the gifts is uſeleſs and attains not its end, and what gift ſoever not found on that altar, is void of holyneſs and falls ſhort of acceptation before God and good men.

Secondly, he inferres *that whoſoever ſweares by the Temple, ſweareth by it and him that dwels therein*, that is, he that is ingaged to the pallace, or place of Gods abode, which is the Church of God, made an habitation of God through the Spirit, that man is alſo ingaged and bound over unto the inhabitant and indweller, the Lord himſelf; for there is none ingaged unto the houſe of God, but by ingagement unto God himſelf; for they are not twain but one intire being, ſo that none can erect a houſe or habitation for God, but it muſt be framed in a capacity to ſute ſuch an inhabitant, who is incomprehenſible, which nothing can do in heaven or in earth, but only the Son of God, Jeſus Chriſt; and none can deſcribe an inhabitant fit to furniſh and fill ſuch a Temple or pallace, but it muſt be the Lord alone that can do it, when we ſet forth the Temple therefore in its true form and beauty, we only declare the glory of Chriſt in that conſideration, therefore he ſaith *deſtroy this Temple, and I will build it up in three dayes ſpeaking of his body*, John 2. 19, 20, 21. not

only of his body doctrinal, born of the Virgin Mary, which may be construed literally and carnally, as well as spiritually and heavenly, *Iohn* 6. 51, 58. but of his body mysticall comprehending all the Saints of God which if a man eat or communicate in, he lives forever.

And when we describe him that dwells in the Temple, we only set forth the glory of the Lord Jesus, who dwels not in temples made with hands, that is of mans building according to humane reason and art, *Hebr.*9.11. for the heaven of heavens cannot contain him, 1 *Kings* 8. 27. 2 *Chron* 6. 18. much less an house coupled together, according to those mean and beggerly thoughts of men, whereby Churches are erected in these dayes, which men may be bound too to day, & loose to morrow; which is all one to say a man may be faithed and betrothed to Christ to day, and unfaithed and devorced to morrow, which is no less then to fall away from grace, which such builders seem to inveigh against: for the Temple and he that dwells therein are one, never to be separated, no more then God and man can be separated in Christ, therefore such pharisaical interpretours who erect Churches as true Churches of God, that admit of decay, and falling from God in whole, or any members thereof, are they who have deceived and undone the world from the foundation thereof, unto this day, and are the proper witches of the world which the Scripture intends; and that they may pass without notice being taken of them, they expound the word so, as it may be applied to poor silly women, whom they can intangle and trap in their talk, and so make such the guilty persons and authours of mischief.

But the Temple and he that dwells therein is one, undivided, and never was, nor shall be separated, whatsoever the pharises teach to the contrary, which our Apostle elegantly declares, saying, *and hath put all things under his feet, and gave him to be head over all things in the church, which is his body, the ful nes of him that filleth all*, Ephes 1. 22. 23. *in whom all the building fitly framed together, groweth unto an holy temple, in the Lord in whom you are builded together, for an habitation of God in the spirit*, Ephes. 2. 21, 22.

Third.

Thirdly, Christ useth another argument to evince the truth against these false interpretours, which is an explication of the former, saying, *And he that sweareth by heaven, sweareth by the throne of God, & by him that sitteth thereon*, that is, he that is ingaged and bound over as by oath unto heaven, he is ingaged to the throne of *God*, that is, *to* the kingly authority of the Son of God, *Psalme* 132, 11, 12. and to him that sits thereon, *to sit*, is to abide and continue, or dwell, *Psalme* 1, 1. *Psalme* 2. 4. in the execution of that authority, the word translated seat, or to sit, signifies also, an assize, session, or assembly for the use and skilful ordering and disposing of all things, so the Hebrew word *Moshab* is taken in *Psalme* 107. 32. see what follows to the end of the Psalme, the throne and him that sits thereon, are one entire thing, for the unction is upon none, but Christ the anointed of God, and the exercise of this unction, cannot be found extant but in the Son of God alone.

And whereas he brings in heaven and the throne of God to be one and the same, so that he that swears by heaven swears by the throne and him sits thereon; it is to explicate his former argument, that as by heaven here, we are not to terminate our thoughts in these visible heavens, or in any thing or place limited according to the bonnds of a creature, but according to the throne or authority of the Son of God; even so we are not to terminate our thoughts in a Temple or altar, in what fence soever they may be taken, if their edifice and form were either erected, or shall pass away in time, which is the doctrine of the pharisaical and false interpretours.

But true interpretours terminate, the subject matter of their doctrine, in that state of the Son of God, *who is the first and the last*; yea, it is he alone, *who is, and was, and will be the same*, Revel. 22. 13 Revel. 1. 8. out of whom, or out of which, the heart of man can never enter into rest, *Hebr.* 4. 6, 11. And these deceitful prevaricatours of the law, in dividing Christ in matter of doctrine, they divide themselves from Christ by unbelief.

And thence is brought in the ground of the denunciation

of the fift wo laid down in the 23,24. verſes; which conſiſts in their tything of mint, Anais, and Commin, and neglecting the weighty matters of the law, wherein obſerve,

1. *Firſt what they do, they tithe mint, annis, and Commin.*
2. *Their Neglect, that is, of the weighty matters of the law.*
3. *Wherein theſe weighty matters do conſiſt, that is in judgement mercy and fidelity.*
4. *Wherein their doctrine and practice out to appear, that is in doing theſe weighty things, not leaving the inferiour unꝺone.*
5. *A ſevere charge laid upon them, to be blind guides.*
6. *Their groſs hypocriſie in ſtraining at a gnat, and ſwallowing a camel.*

1. For the firſt, they take tithe, and they alſo pay tithe, as Matthew, and like compared together, declare, for ſo the law appoints in tithing or taking the tenth, two things are to be conſidered, as the firſt born are known to be the Lords, in that they firſt open the womb, and none can deny but the right of inheritance belongs unto them: Yea, that firſt born of God Jeſus Chriſt, is known to be the Royal off ſpring of the moſt high, by opening the womb of eternal life unto us, or in us; ſo that none can call into queſtion the bleſſing of the birth-right, being he is deſcended of God.

But the tenth, as conſidered in the flock or in the field, none can give a reaſon why the rod ſhould paſs upon this rather then upon that, *Levit.* 27. 30,32,33. even ſo the ſons of God, as they ſpring out of the earth, and are formed of the ſlime and duſt of the ground, *Gen.* 2. 7. no man can give a reaſon, why the rod or ſcepter of Jeſus Chriſt ſhould fall into the hand of this man rather then that, which God hath left in their ſins, and given up unto wrath, for by nature in that reſpect, we are the ſame which they are, *Epheſ.* 2.3.

2. Again, the word tithe, or the tenth, comprehends all of that kinde which is preſented, even as the whole law is compre-

comprehended in one of thoſe ten words (for ſo the phraſe is, *Deut.* 10.4.) which God ſpake unto Moſes, for it is fulfilled in this one word, *love*, Gal. 5 14.Rom.13,10.

The tenth alſo is taken for eternity, by the verdict of the word of God, the tenth generation is expounded to be eternity, *Deut.* 23. 3. by the Spirit of God; ſo that the tenth comprehends all times and all things, which nothing but the Son of God can do, who only is *that all in all*, Epheſ. 1.23. who is an inheritance falling by lot in way of tithe, *Pſalme* 16. 5, 6. as well as in way of a purchaſed poſſeſſion, *Epheſ.* 1.14. as really, as he is a ſon by adoption, taken out of the houſe of a ſtranger, as he is man, and a natural ſon, the true off-ſpring of almighty God alſo, as he is begotten of the father of lights, *John* 1. 13 14. *Iames* 1. 17,18.

So that as the Hebrew word, *Mas*, is often uſed for tribute, ſignifies, ſufficiency, or enough, and is ſo tranſlated *Deut.* 15. 8. becauſe it gives an intereſt in him that payes it, and to all that he hath, if occaſion be; even ſo the tithe comprehends, an alſufficiency or enough of all thiugs whatſoever; which is not elſewhere to be found but only in Chriſt. Let earthly tithe-mungers who tranſlate the Goſpel into tranſient things: weigh this point well, and know they are theſe deceitful phariſes.

3. Add further that in tithes the prieſt is to pay tithe, as well as to receive it, for he is appointed to pay *the tenth of the tenth*, Nehem. 10. 38 Therefore the Spirit of God ſaith by Matthew, ye pay tithes of mint, Annnis, and Commin, ſpeaking to theſe hypocritical teachers or expounders of the law.

But Luke hath it, ye tithe (as taking tithe) the Mint, the Rew, and all manner of green herbs, *Luke* 11.42. So that they receive inferiour and baſe things of the people, as things acceptable unto God, and a ſatisfactory refreſhment and comfort to themſelves in lue of their labours, which have not the fulneſs of the fruits of righteouſneſs in them, which are by Jeſus Chriſt; and as they get an intereſt in mean, earthly, and carnal things, received from the people in Schools. Synods, Libraries, Counſels, and carnal caſes pro-

pounded unto them; which is the tenth received by them to live upon, as the life and ſufficiency of their miniſtry, which is as plainly preached unto the world, as the labours and benevolence of the people is, and muſt be, the life of their bodies, or elſe their doctrine cannot be afforded unto them.

So likewiſe, they pay tithes of like nature, giving them out into the chambers of that earthly houſe made with hands, that is to ſay, into perſons and congregations built up only in way of humane wiſdome; for when theſe things thus received, have paſſed in their hands under the rod or authority of Egypt and not of Iſrael, then they carry out the tenth as it falls in their ordering of it; as the proper ſtore provided by God for the food and refreſhment of the poor, ſtranger, fatherleſs, and widows, in an apiſh imitation of that houſe of God not made with hands, but eternal in the heavens, *Nehem.* 10. 34, 39. *Deut.* 14. 28, 29. *Deut.* 26. 12, 2 *Cor.* 5. 1.

The things therefore thar theſe expounders of the law do receive, and pay as acceptable unto God, in point of tithing for, and to God, are mean and tranſitory; yea, there is nothing wherein their doctrine doth conſiſt, that ſhall be able to paſs under the natural death of the body with them; but their whole religion ends and periſheth there: for whereas the Apoſtle concludes, that now abides faith, hope, and love, theſe three, but the chiefeſt of theſe is love, 1 *Cor.* 13. 13. they not underſtanding the Apoſtle in that (no more then in the reſt of his doctrine) do conclude that love is chief, becauſe it abides, and the others ceaſe, at the end of this life.

But love, according to their ſence, ceaſeth alſo, for in this life (they teach) we love God in, and through another mediatly, but then we ſhall love him immediatly, which is not only love in another reſpect, but alſo another kind of love, even as among men in humane love; a man may love a woman as a neighbour, but to love her with a matrimonial love is love of another kind, ſo that their whole religion is to ſeek after death, yea love it ſelf, that conjugal virtue.

Add

Add further, their God ceaſeth at death, for they teach that God in this life, accepts of his children, in, and through another: but after this life he accepts of them immediately in themſelves, but if ever God change his relation unto, and reſpect of, a Son of his, begotten of his own will, *Iames* 1. 18. he ceaſeth to be God: for the true God is as conſtant in his relation and motion in every good gift and perfect giving, as that father of lights in Chriſt, without ſhadow or motion of turning, *Iames* 1. 17. as the body of the ſun in the firmament (which gives light to the world) is free from any ſtain of darkneſs in it ſelf, or motion to turn from that courſe which it hath held from the beginning.

The doctrine and practice of falſe interpretours in point of tithe, is mean and tranſitory, conſiſting of Mint, Rew, and every green herb; now the herb is given and appointed by God, not only for food unto man, but alſo for every beaſt of the field,, for every fowl of heaven, and for every creeping thing on the earth, *Gen.* 1. 29, 30. So that the acceptable thing in the doctrine of the lawyers, is that which is common to the unreaſonable creatures, together with mankind, as the herbs of the field are, wherein ſo much is ſignified unto us: for if they preach the acceptable thing in rule and authority, carnal and temporary, wherein the Son of God, Chriſt is not extant, then have recourſe to the Lion, whoſe roaring ſhall make the people afraid, that is, his people, the beaſts of the Forreſt, *Amoſe* 3. 8. is the order of a commonwealth extolled: go to the Bee-hive and you ſhall ſee wonderful deviſes in the deſpoſure of things therein, for the commoditie of the whole is preaching or ſpeech, forewarning of eminent danger (though temporary) for phariſes deceitful, cannot give warning concerning eternal danger, becauſe they know it not, no more then they know eternal deliverance, and they are ignorant of Chriſt in whom only it is: Then go to the fowl that watcheth whilſt the reſt feed, and you ſhall hear him ſpeak in the language of the reſt (ſufficiently for their flight) that danger approacheth their doctrine of excellency in an hoſt, or army, as in their ſenſe. Go to the Locuſts who all go forth by bands, *Prov.* 36.27.

30. 27. though they have no king, yet their natural inſtinct leads them in marching out to make ſpoil, and the horſe is fitted with skil for the battle, *Prov.* 21. 31.

If the obſervations of times and ſeaſons be acceptable, go to the Stork and the Crane, who obſerve the time of their coming, *Ierem.* 8. 7. yea the appointed time.

If you accept (as a thing acceptable to God) bodily exerciſe in all diligence, with prudency and ſtudy to forecaſt; then go to the people of the Ants or Piſmires, who have the art and exerciſe thereof, without any guide or governour to teach or command them therein, *Prov.* 6. 6. *Prov.* 30. 25.

If you will ſee care in buildings and fortifications, you ſhall find it without inſtruction or command in the people of the Conies, whoſe houſe is the rock: and the Fir-tree the Stork neſtles in, for there is her dwelling, *Proverb.* 30. 26. *Pſalme* 104. 17.

If you exalt conjugal ties of love in your marriage Sermons, go to the Turtle-dove, who hath it without your teaching or pains of ſtudy.

If you take pains to declare the excellency of art, go to the Bulfinch and the Lenot, who ſhall learn a muſical note as well as a man; and if you plead for comlineſs in apparel, go to the Lilly, *Matth.* 6. 28. and know of it who taught it ſo modeſtly to aray it ſelf; in a word, for eating, drinking, ſleeping, marrying, giving in marriage, feaſting, faſting, procreation, and the like; are but as the herbs of the field, which other creatures may partake of as well as man; and what but ſuch inferiour things as theſe, doth the doctrine of the phariſes imploy it ſelf in, and buſie it ſelf about, which are things that the inſtinct of nature brings forth; whereby that glorious image of the Son of God, wherein man was made, is villified and debaſed, by turning it into tranſient and corruptible things, *Rom.* 1. 23. *Pſalme* 106. 20. whereas there is not one point in the true doctrine of the Goſpel, but it is properly eternal, according to the true ſcope and proper intent of the Spirit of God in the Scriptures of truth: for however, Chriſt Jeſus the Son of God (who is

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the ſubject matter and ſumm of the Goſpel) is a man, a creature of time, as truly as he is God the Creatour and eternal; yet he is not to be reckoned or accounted of in any thing according unto man, but of God, for as his conception is, ſo are all the things of Chriſt, *Matth.* 1. 20. which is not by man, but *by the holy Ghoſt*: for as the womans name is not reckonable in marriage, but only the name of the man; therefore in the beginning the woman and the man are both called Adam, *Gen.* 5. 2. ſo all the things of Jeſus Chriſt have their denomination of God and not of man, and are to be extended according to the dimentions that are in God, and not bounded within the compaſs of humane capacity in any point of the Goſpel whatſoever, his power is the power of God and not of man, 1 *Cor.* 1. 18. *Rom.* 1 16. his wiſdome, is the wiſdome of God, *Prov.* 8. 1 *Cor.* 1. 24. and not humane, the wiſdome of the world, his love is the love of God ſhed abroad in the heart, that many waters, or that all waters cannot quench, neither can the floods drown it, *Cant.* 8. 7. and not love humane, the love of the world, which is enmity with God, *Iames* 4. 4 his compaſſions are the compaſſions of a God and not the compaſſions of man, *Hoſea*, 11. 8. whoſe mercies are cruel, *Prov.* 12. 10.

Wo be to the ſcribes and phariſes therefore, who falſly interpret the word of God; for the deceitful conſtruction thereof was that which firſt hatched ſin and brought it out in the world, and hath been the coutinuation thereof in the ſons of men unto this day, *Gen.* 3.

Therefore the true miniſters of the Goſpel, and interpretour of the word of God, receive nothing as the tenth, as an acceptable offering unto God, whatever it be, that hath not an alſufficiency and eternity in it, bearing the proper form of the wiſdome of God, and not the wiſdome humane; which wiſdome of God is only extant in the faith of Chriſt, and this they offer according to its proper nature and diſtinct quality, unto the Lord as a heave-offering, as is appointed, *Numb.* 18. 21. 32. and a wave-offering, the tithes are a heave-offering unto the Lord, as being ſuch as are lifted up and tranſcend all temporary things whatſoever, otherwiſe

of no acceptation before God, or eſteem of an holy miniſter or a meſſenger of the Goſpel.

They are alſo offered as a wave-offering ſhaken to and fro, or as the word ſignifies, and is ſometimes tranſlated, ſifted in a ſieve, *Iſa.* 30. 28. that is, the tithe which God intends in his word, are ſifted from all earthly and tranſitory things, or commixtures, conſiſting only of that ſimplicity which is in Chriſt Jeſus, that only acceptable thing before God in all the men of God, 2 *Cor.* 11. that ever lived or ſhall, in this tranſitory world.

Contrary to this is Satans deſire in all the men of Belial, to winnow, or ſift as in a ſieve, the diſciples of Chriſt, that if it were poſſible nothing ſhould be left in them of that ſimplicity that is in Chriſt, but turn all things into that which is corruptible, and periſh in the uſe, as they do the doctrine of receiving and paying of tithes, *Luke* 22. 31.

The miniſters of the Goſpel, therefore even men, the Levites; as they are ſaid to pay tithes unto Melchiſedech in the loins of Abraham, *Hebr.* 7. 9, 10. are offered to the Lord as a wave-offering, ſifted as in a ſieve, and cleanſed from all humane conjectures, and carnal interpretations of the word, *Numb.* 8. 11. ſo the Apoſtles were *waved*, or as the Greek tranſlates the word, *ſeparated* unto the Goſpel, as ſifted from all the carnal traditions of men, and earthly conjectures in the opening of the word of God, *Rom.* 1. 1 *Acts* 13. 2. approving of nothing, as being the ſcope or any part of the mind of God therein, which hath not an alſufficiency, and eternity therein; and thereby themſelves are a ſifted offering, or *gift*, as the Greek tranſlates, for the miniſters of the word of God are called gifts, Epheſ. 4 8. 11. *Wherefore when he aſcended on high, and led captivity captive he gave gifts unto men*, or *gave gifts in the man*, or *gave men of gifts.* Therefore the firſt fruits were given as an oblation and heave-offering to the Lord, the firſt fruits ſignifying, as the Hebrew phraſe is, plenty, ripeneſs, or fulneſs; or as the word *firſt* imports the *beginning* or *original* of fruit, *Exod.* 22. 29. *Exod.* 23. 19. which is found only in Chriſt, the fulneſs of him that fills all in all, who is the beginning of the creation of God,

God, and in the beginning was the word, and the word was with God, and the word was God, *Epheſ.* 1. 23. *Revel.* 3. 14. *John* 1. 1. And ſo is the tribute ſignifying ſufficiency or enough, given as a heave offering to the Lord, *Numb.* 31. 14. which is the proper portion of Jacob, that when he gives a preſent to Eſau of things not naturalized to himſelf, as his wives and children were; he retains in himſelf with reſpect to them, *enough*, or *ſufficiency*, *all*, or *all things*, as the word imports, *Gen.* 33. 11.

Therefore when the tithes, yea, the tenth of the tenth is given out into the chambers of the houſe of the Lord, *Num.* 18. 26. *Nehem.* 10. 38. *Exod.* 22. 28. 29. as the ſtore and proviſion for the poor, the ſtranger, the fatherleſs, and the widow, which indeed are the places of abode, the chambers, treaſuries, and ſtorehouſes of the word of God; that is to ſay, ſuch as are poor in ſpirit, whoſe proper intereſt is the kingdome of heaven, the ſtranger alienated, and as outcaſts, with reſpect unto carnal Iſrael; the fatherleſs, that is, ſuch as are not begotten of fleſh, nor of bloud, nor of the will of man, but of God, and the widow; namely, ſuch unto whom the law of works, their firſt husband, is dead, *Matth.* 5. 3. *Pſalme* 147. 2. *John* 1: 12, 13. *Rom.* 7. 2. And he that gives not in, unto theſe chambers and treaſuries of the houſe of the Lord, that which is food convenient and in due ſeaſon, is a wicked ſteward, and falſe interpretour of the word of God, which is not done in any thing wherein there is not ripeneſs and plenty in the thing commended unto them, as alſo, it muſt be ſeaſonable, that is, of the time and age of the Son of God; even the firſt-fruits, or beginning of all fruits, and the choice, fulneſs, and perfection thereof, as being ripe in the preſent time and neceſſity.

2. Whereupon the ſecond point is brought in, that where this is wanting there is neglect of the weighty matters of the law, that is, where, or in whomſoever, tranſitory things are ſtrictly exacted and ſtood upon, as being the ſubject matter (in the intent of God) of the doctrine of the Goſpel; yea, ſuch things as other creatures may (after a ſort) be converſant in, as well as man: theſe perſons are ſuch (of

what rank ſoever they may be) as do debaſe, undervalue, and have in contempt, the grand principles, and main pillars, of that law of the Spirit of life which is in Chriſt Jeſus, and preſer things which periſh in the uſe, before the things of duration, wherein the grace of ſalvation doth only conſiſt.

3. The third point therefore declares wherein this grace and weighty matters of the law doth conſiſt, and that is,

1. In judgement, that is, ability to diſcern, and authority to give ſentence, of all things according to the nature and end of them, deſigning them to their proper uſe, not villifying, or exalting, not ſhortning or extending any thing, above, or below, the proper nature and end thereof.

2. Theſe weighty matters of the law conſiſts in mercy, now this word mercy, by conference of the Scriptures, is of large comprehenſion; the Hebrew word *Cheſed*, ſignifies a ſacred affection of mercy, piety, grace, piety, grace, benignity, and bountiful good will to any without reſpect of perſon, or reward; ſometimes it is taken for bountious and liberal exerciſe of mercy in giving, ſometimes for the mercy or bounty received, for clemency, commiſeration, compaſſion, tenderneſs, and love, gracious kindneſs, or glorious grace, called in Greek ſometimes *Doxa*, glory, 1 *Pet.* 1. 24. Sometimes *Eleos*, mercy, which are uſed indifferently, one for the other, as appears by comparing *Hoſea* 6.6. with 9. 13. and hence it is that a godly man is called in Hebrew *Chaſid*, that is, gracious, or merciful, *Pſalme* 4. 3. In the former they neglect and deſpiſe the law, as it is concerned in the true and ſtrict view and ſentence of things, as a righteous Judge; and in the ſecond, they villifie and contemn the law, as it comprehends all that, tender care, compaſſions, givings, and forgivings, of a gracious and merciful father.

Of ſuch like conſequence is that mint-like waſhing, in outward and bodily baptiſme, that cummin-like eating and drinking in that humane frame of the Sacrament of the ſupper, that Annis-like gathering together a temporary congregation, which men call a Church, and that Rew-like ſenſure,

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of excommunication, out of ſuch a corruptible incorporation, with all the green herbs of ſuch like nature, which may be food for the beaſt as well as at the uſe and ſervice of the ſon of man.

3 The third thing wherein the weight of the law conſiſts, and that is *fidelity*, which is ready, ſeaſonable, equal, juſt, and fruitful diſpoſure of whatſoever is committed to any in truſt, now God hath committed his word and law unto man to be interpreted, wherein he alone himſelf is expreſſed and made manifeſt, therefore mankind only expreſſeth and welleth out that *Image and ingraven form of his ſubſiſtance, Hebr.* 1.3. And to falſifie this word and law terminating it in trivial, temporary, and tranſient things, and bodily exerciſes, is to falſifie the Son of God, in whoſe heart only the law is; and is the very frame and form thereof, *Hebr.* 10. 5. 10. *Pſalme* 40. 6, 7, 8. which is no leſs then to diſallow of the whole workmanſhip of God, and to charge his Royal intention concerning the ſon of man, to be that which it never was, which is no leſs then to give that which is truth it ſelf, the lie, *Rom.* 1.25. but let God be true, and all ſuch interpretours ſhall be found liers, *Rom.* 3. 4. 1 *John* 1. 10.

No man can deny, but that the whole word, and ſo the whole work of God is committed to every one of the ſons of men for the management thereof; even as certainly as the whole kingdome of Iſraels, and not a part, was committed unto Saul in point of government, and it was the whole kingdome which was rent from Saul and given unto David, 1 *Sam.* 15. 26, 29. for the ordering and government thereof: for it is the difference of unction that breeds the difference of kingdomes in point of acceptation before God. Therefore it is that David deſires that the head oyl, or the oyl of the head come not upon him (as the words ought to be rendred) *Pſalme* 141.5. that is, that chief and principal ointment which is the headſhip of Saul my potent enemy, *Pſal.* 140. 9 namely, that wiſdome humane in the glory of the fleſh, ſet forth in the ſparing of Agag ſo honourable a Captive, ſubjected unto him for glory, and the beaſts to offer

in ſacrifices to God, as mans wiſdome being as far from attaining the things of God according to his judgement, that is, the judgement of God, as a beaſt is from attaining the things of man. So that Saul hath the management of the whole kingdome, turned into a kingdome of darkneſs, by diſpoſing of it by that oyly ſupplement of mans wiſdome the headſhip thereof: But as it tranſlated unto David, it is managed by the wiſdome of God, that unction which teacheth all things; preferring the things of God in the villification of things humane, things eternal, not ſeen, by the reaſon of man; villifying things which are ſeen, and tranſitory, obvious to carnal ſence, 2 *Cor.* 4. 17, 18. and upon Saul the anointed David will not lay his hand, that it may appear unto all men that there is in that way of Rule, ſufficient matter of deſtruction in point of handling that ſword of the Spirit, which is the word of God, *Epheſ.* 6. 17. turning it upon his own breſt for his own voluntary ruine, 1 *Sam.* 31. 4 5 but when David, cut off a lap of Sauls garment, as a teſtimony that the honourable ornaments and robe of the kingdome was tranſlated unto him, through that holy unction of the Spirit he was touched in heart, that is, felt, and was really ſenſible (through that Spirit of God) of that weight of the glory of God, put upon him for the governing and ordering of all the things of the houſe and kingdome of God, 1 *Sam.* 24. 5. as all the Saints of God are, which partake of the ſame Spirit, *Phil.* 1. 27. though the ſpirit of Saul think ſo meanly of Davids hold, or cave; that he makes it a place wherein to uncover his feet, which baſe and mean ſpirit of Saul ends in the juſtification of Davids innocency, and vindication of his glory, and the juſt condemnation and ſhame of his enemy, in the guilt of his own conſcience, 1 *Sam.* 24. read the whole chapter.

To conclude this point, the whole word of God is committed to every man in truſt, for the interpretation of the whole, as really as in any part; for the law is full in one word as in all words, *Gal.* 5. 14. and there is a vacuity, and breach in all, if in any one, *Iames* 2. 10.

He that interprets therefore by the rules of humane wiſdome,

dome, which education and bringing up in the Schools may attain unto, he falsifies the word of God, not only in point but in all and every particular that concerns the glory of God in mans salvation by Christ; and whosoever interprets according to the wisdome and spirit of God, if he justifie the Son of God in any one point of the Gospel, he is a fulfiller of the whole law, even as John, and Jesus, considered in that one act of baptisme original, and ministerial, the baptized; and the baptizer, do therein fulfil all righteousnes, *Matth* 3. 15.

Wo be to him therefore, that neglects this weighty matter of the law, namely, fidelity in this trust of the word of God committed unto him, the first stands in judging and deserning of all things, the second in the bounty and goodnes of all things; and the third, in the safe custody and right distribution of all things, which Luke comprehends in two, that is, judgement, and the love of God, *Luke* 11. 42. to shew that the love of God (opposed to the love of the world, *Iames* 4.4.) is the very original and fountain of all bounty, benignity, goodnes, and mercy; out of which love there is none to be found; but every man seeks himself, or his own things, and none the things of Jesus Christ, *Phil.* 2.21. Again the love of God is the proper cause and fountain, of all trust and confidence, for true custody and conservation, and right distribution, and laying out of all things, without which there is none from whom we may expect mercy, nor in whom we may repose trust, or have any affiance in at all.

4. The fourth point observed, wherein the doctrine of these scribes, together with their practice ought to appear; and that is, in doing these weighty matters of the law, and not leaving the other undone, wherein is contained two points.

First, that the matter of true information, and light breaking forth from the word of God, hath in it, as real reproof and conviction to the wicked, as it hath true justification and acquaintance therein unto the godly. The splendour and shining forth of the light in the beams of the Gospel,

ſpel, is the only way and means of condemnation to the enemies of Chriſt, and that makes the friends of antichriſt, and lims of Satan, ſo fearful of that day which ſprings from an high, and ſo diligent to guard the world by humane orders, leſt it ſhould viſit the ſame, *Luke* 1. 78, *Pſalme* 2. 1, 2, 3. *Acts* 4. 26, 27.

Secondly, the due obſervation of the prime, weighty, and chief things in the law of God, is the only way and means of regulating, and bringing into orderly practice all inferiour things whatſoever, whereas the preferring of mean and tranſitory matters, is the devaſtation and ruine of the whole order, and full intent of the law and work of God.

And whereas men think the invalliding of all earthly things is the inlet of all diſorder, it is nothing ſo; but it hath the order of God in it, as he is the God of order and not of confuſion, 1 *Cor.* 14. 33. For as God in creating of all things which are inferiour to his Son, had reſpect unto him in them all, not terminating his love and delight in all or any of them, but only in his Son, *Prov* 8 30. all the reſt of the creatures being as ſo many ſignificant, or *Hieroglyphical* intimations, to point us with the finger to the Son of God; even as the Star (a night light) directed the wiſe men of the Eaſt to Chriſt, *Matth.* 2. For they are all of ſuch nature, that according to the eye which beholds them, they either lead men to turn in to Herod, to get intelligence, as though Chriſt were of ſuch off-ſpring and ſo to lean upon the bare letter of the Scripture, which can never give ſatisfaction from his prieſts, ſcribes, and phariſes; therefore he commands the wiſe men to bring him word; or elſe notwithſtanding Herods command; they direct (as the wiſe men were as in a dream) to turn from Herod and his prieſts, and go another way. And when man hath attained to the end of all things which is Chriſt, he judgeth of all things not by mans day, or light, 1 *Cor.* 4. 3. but according to the light or judgement of God, not only of his own eſtate in Chriſt, bnt of all things, inferiour and ſubordinate unto that, according to their nature, end, and uſe, and is poſſeſſed with a diſpoſition and heart, to order and diſpoſe of them all accordingly,

cordingly, being freed from thoſe bonds and injunctions which lie upon that ſpirit of the world, in the exaltation or villification of them, therefore neither monopolizeth, nor diſſipateth beyond bounds, but can ſay with Agur, *Give me neither poverty no riches, but feed me with food convenient for me*, Prov. 30 8. and therefore is diſpoſeſt of that Spirit of contention about them, that ſore plague of vexation in the world, 1 *Cor.* 6 1,7. *Matth.* 5. 39,40,41. which by *ſetting their hearts upon that which is not*, every man becomes a vexation, and tormenter of his brother; yea, man becomes a trouble and vexation unto himſelf, and all is about means to accompliſh their ends.

But whoever attains to the end of the law, which *is Chriſt: he is the end of the law*, for, or *in, righteouſneſs, in every one that believeth*, Rom. 10. 4. he alſo attains to the means to bring about that end, for the proper end of the Lord in all; and the means to bring about that end, are all really, and ſubſtantially, founded, reſide, and are in being and exerciſe in the ſtate of Chriſt; ſo that the beauty, worth, and dignity of, and contention about all things, is blaſted unto him, and are become as the flower of graſs *Iſaia.* 4.6,7. ſave only that ſtate of the Son of God where all things are realized and eternized, both in point of an end, and means to bring about that end.

For Chriſt is the end finiſhing and topping up of all righteouſneſs, for he is that righteouſneſs of God, higher then which none can ever aſcend, *Rom.* 3. 21,22. Chriſt is alſo the means to bring unto this end, for he is that law of righteouſneſs which bindeth over thereunto, *Rom.* 9 30, 31. and ſo *Chriſt is made unto us Righteouſneſs*, 1 Cor. 1. 30. by whom all the ſeed of the promiſe do become righteous.

Secondly, the end of the commandment is love, 1 *Cor.* 1. 30. and God is love, that is, the Son of God is love, who conſiſts of twain without which love is not perfect, nor can it be in exerciſe, Chriſt alſo is the means to attain to love; for it is the love of Chriſt that conſtraineth, 2 *Cor.* 5. 14. and is the means to carry us on in all things, for *love ſuffereth all things, it believeth all things, it hopeth all things, it in-*

dureth

dureth all things, 1 Cor. 13. 7. it never falls away rejoyceth in the truth, 1 *Cor.* 13. 6, 8.

Thirdly, Christ is that contract, and covenant given for the people. *Isaia.* 42. 6. Set forth unto us in that marriage of Solomon and Pharaohs daughter *Psalme* 45. and he is also that means to bring about that covenant and contract as appears, in all those solicitations, invitations, commendations and strong provocations set forth unto us in that whole book of the Canticles or songs of Solomon.

Fourthly, Christ is that power of God that none can overcome, and therefore he is said to sit at the right hand, or in the right hand of the power, higher then which none can ever attain, *Matth.* 26. 64. for power there is taken for God himself, *Luke* 22. 69. Christ is also the means to bring into this power; therefore the Gospel is said to *be the power of God unto salvation*, Rom. 1. 16.

Fifthly, Christ is the wisdome of God, *set up from everlasting, from the beginning and before the earth*, Prov. 8. 23. Christ is also the means to bring forth this wisdome; therefore the Gospel that brings men unto Christ is said to be the wisdome of God, 1 *Cor.* 2, 6, 7.

Sixtly, Christ is salvation, therefore the Prophet cries out, behold God my salvation; and again, say thou unto my soul, I am thy salvation, *Isa.* 12. 2. *Psalme* 35. 3. Christ is also the means to bring about this salvation, wherein is communicated with us that seal of the Spirit of promise, *Ephes.* 1. 13.

Seventhly, Christ is that Real faith, or subsistance of the Son of God, *Gal.* 3. 23. *Heb.* 11. 1. who as he is the beginning, so he is the *end* of all things, *Revel.* 22. 13. Christ is the means also to bring about this end; for we are saved by faith and we live by faith, *Acts* 16. 30, 31. *Roman.* 1. 17. *Roman.* 3. 27.

Ye conclude then that a moderate, orderly, and inexcessive course of life, in our converse with the things of this life, consists in this, namely, only to value and esteem of the weighty matters of the law, which is Christ the end of it, and to invallid all things inferiour unto him whatsoever; and

if

if once we come to center our ſelves, together with God, in that Sonſhip of Chriſt, we ſhall find therein all things come to their higheſt end, glory, and perfection, as alſo all means alike glorious, and full of virtue and efficacy, to bring about thoſe holy and honourable ends, in their renewed and continued perfections, which looſens the ſoul from all the ſnares and intanglements of this life, to betake it ſelf unto ſuch ends and means to affect them, as fail not, but dure forever; and ſo much at this time for the doing of the weighty matters of the law, and not to leave undone, ravel, make, ſpoil, or miſplace things of a far inferiour rank:

5. The fift particular noted in this wo, is a Severe charge, laid upon theſe falſe interpreters, calling them blind guides, that is, leaders without light in themſelves. or in any that follow them; yea, they are leaders or authorized perſons of darkneſs, having the power of the devils, being the ſame ſpirit or off-ſpring of the ſerpent, that falſly expounded the word of God in the beginning, *Epheſ.* 6. 12. and all their retinue are of the ſame brood and off-ſpring; for he that teacheth and he that approves of the thing taught, ſpeaks the ſame thing, and are under the ſame condemnation; ſo that every one hath the ſame office, and are under the ſame guilt, of being the firſt opener of the gate or power of hell; and made the firſt inlet of the wrath of God upon mankind; being the proper authour and original of ſinking, all that ever did, or ſhall deſcend into the pit of diſtruction; for the guilt, which is the condemnation of the wicked, never departs from the devil that old ſerpent, which is the ſpirit of the ſerpent, which was that ſpirit of falſe interpretation, is, and ſhall be for ever.

So that every falſe interpreter, is the ground, original, and cauſe of all guilt and wrath of the wicked, and ſo the cauſe of the cruel crucification of the Lord of glory, 1 *Cor.* 2 8.

Obſerve alſo, that whoſoever truly opens the word of God, according to the wiſdome of God, by that true and only interpreter the Spirit of God, 1 *Cor* 2.9,16 there is in that the true honour of the firſt act, and original opening of

the kingdome of God, the diſcloſure of the mind and opening of the firſt thoughts ſpringing out of the boſome of eternity, the graving of Chriſt his true form, and bringing forth the Son of God from the womb of eternity, having the honour of ſalvation upon it; in all the ornaments thereof, and without which act, ſalvation had never appeared; for it is meaſured according to the comprehenſion of Gods Spirit and wiſdome, and not to be limitted to any thing of the creature, no nor confined to any preſincts of time, as within that compaſs to be effected; for then it were not an eternal work, the doing whereof gives being thereunto, and the being thereof conſiſts in effectual working; and ſo the means of ſalvation and the end accompliſhed are never ſeparated but in everlaſting conjunction in that myſtical body of Chriſt, as ſure as the Creatour and the creature are become one therein.

Hence the Pſalmiſt ſaith, *To the Lord the ſalvation; upon thy people thy bleſſing Selah*; for ſo the words are rightly rendred, *Pſalm* 3. 1. that is, ſalvation appertains and belongs unto the wiſdome, will, power, love, mercy, and compaſſions of God, and not to any thing proper to a creature; but he adds, *upon thy people, thy bleſſing*, that is, that bleſſing, thanks, or praiſe; for ſo the word *bleſs* is taken, *Deuteronomy* the 8. 10. and that which is called *bleſſing*, in *Matthew* 26. 26. is in Luke called *thanksgiving*, Luke 22. 19. So that praiſe and honour, due and peculiar unto God in point of ſalvation, is upon the people of God: for he communicates it with the ſon of man, *and yet gives not his glory unto another*; for as Chriſt affirms, *I and my father are one*, John 10. 30. Therefore the Prophet adds the Hebrew word *Selah*, which hath the ſignification of *elevation*, or lifting up; that as man is exalted in the word of God, ſo his mind is to be raiſed in admiration, that God hath ſo made himſelf forever.

In concluſion of this point, obſerve that antichriſt is not to be confined to any one particular man, or devil, but every one of that ſpirit is the original and proper inlet of ſin, and inundation of Gods wrath into the world, 1 *John* 2. 18. 22.

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Neither is the diſpoſition, condition, office, and authority of the Son of God, confined and limitted unto one man, but every one that is of that ſpirit, hath that *Royall prerogative given or ſet in him to be the ſon of God*, even ſo many as believe in that name, *Iohn* 1. 12. and he that hath not the Spirit of Chriſt, the ſame is none of his, *Rom.*8.9. therefore the Apoſtle concludes the myſtery of the Goſpel to be this, *Chriſt in you the hope of glory*, Colloſ. 1. 27. that is, the like glory wherein at any time he appears, is really to be exſpected throughout that his myſtical body for time to come, even for ever.

6. The ſixt particular obſerved in this wo, is, their groſs hypocriſie, in that *they ſtrain at a gnat and ſwallow a Camel.*

Theſe kind of interpretors, are very ſtrict in ſtraining out of ſome things of ſmall value, as very pernicious; and ſwallow down great abominations as things of nothing, like a man which hath great care to ſtrain a mote or flie out of his drink, but can ſwallow without let, a mountain or powerful ſerpent.

They can ſtrain out the gnat, of dipping into or ſprinkling with water in their entrance into their Church; as alſo geſtures and veſtures in the exerciſes of their Church, but they can ſwallow down that abominable idolatry in falling down before, and attributing unto, the creature that which God never intended, who deſires mercy and not ſacrifice (which will paſs away as the early cloud and as the morning dew) and the knowledge of God more then all burnt-offerings, *Hoſea* 6. 4, 5, 6.

Yea, ſuch perfunctory ſervices are nothing but rebellion againſt Gods command, in the weighty matters of the law, and as the ſin of witchcraft unto the people, 1 *Sam.* 15. 21, 22, 23.

Theſe men can carefully ſtrain out of office, ſuch as have not been trained up in ſome univerſity, and attained to orders meerly humane; but they can ſwallow down thouſands that never came to the knowledge of the myſtery of God; nor the operations of his ſpirit, only expreſſed therein, and not elſewhere to be found.

Yea, they can ſtrain out, by death of the parties, an act of adultery, committed between creature and creature (as brute beaſts) and in the mean time ſwallow down that ſin of iuceſt, in bringing the holy and eternal word of God into copulation with earthly and tranſitory things, as a temporary Church erected in time, and in time diſſolved, offiters ordained in time. and in time may be depoſed, or by death, abrogated and void; ordinances, that may not only be changed in time, from one form into another, but alſo ſurceaſe in time and be no more; as though the Lord, by conjunction with things that paſs away, ſhould conceive and bring forth his kind, and native properties: whereas the word of life hath only purified it ſelf in that undefiled bed of the myſtical body of Chriſt; for in the Son of man, it is not only a word of putrifying, but alſo putrified, and therein (and not elſewhere) conceives and brings forth its own kind and native properties, *in all the fruits of righteouſneſs; w ich are by Jeſus Chriſt to the glory and praiſe of God*, Philip. 1. 11. and makes uſe of all other things, as taking occaſion thereby, to expreſs and declare the power and virtue, which forever reſides and dwels in that his myſtical body: for that end he preached in the Jewiſh Temple or Synagogue, went up to their feaſts, converſed with the Samaritan at the well, went to the marriage of Cana in Galilee, healed the man that was born blind, and for that end the word of God hath reſpect unto (in the expreſſing of it ſelf) all things that come within the compaſs of mans reaſon, or found in the nature or operation of any creature, not lodging it ſelf in that, but only viſits it as a ſtronger, in its going forth, and return to its native home.

Add further, theſe interpretours are ſtrict to ſtrain out bloud-ſhed, in the ſeveral diſtinctions and degrees thereof, but in the mean time can ſwallow down the killing and crucifying of the Lord of glory, the Son of God, by condemning the right of the firſt-born, to belong unto that compleat myſtical body of Chriſt; and depriving it of the reallity of one and the ſame ſpirit, virtue, and acceptation, in the ſight of God, in every part thereof, having headſhip in whom,

or

or in whatſoever it put forth it ſelf in preſent exerciſe: for if the ſpirit of the Lord be upon any, that party in that particular wherein it goes forth, is the anointed of the Lord, which infinitely tranſcends all tranſient things, *Iſaiah* 61. 1, 2, 3.

And that doctrine that denies this glory to be the Spirit of Chriſt, takes away and deſtroyes that wherein the life of the Son of God doth conſiſt, which is no other then the proper ſeed aud off ſpring of him, who is a murtherer from the beginning; as alſo that lier, who abode not in the truth, *John* 8. 44. as we are not to fear ſuch therefore, that can kill the body, but have no power to torment the ſoul when that is done; ſo we are to have in abomination that doctrine, and thoſe doctours, which ſtrike at the life of Chriſt in the Spirit of the Scriptures, though they ſhould never lay violent hands on the bodies of any of the Saints, nor outward eſtates, in point of their bodily well-being in the things that concern this mortal and temporary life.

Wo then unto falſe interpretours, who highly advance mean and baſe things of no account in the records of God; in neglect and villifying of the great and weighty things in his accounts, and ſtrain out, and indeavour to clear themſelves of ſuch evils as are (ſimply conſidered) only evils in the judgement of man, and thereby ſwallow up and devour, as a thing of nought, uamely, the things *of God in Chriſt*, which is the breeding and bringing in the greateſt evil; yea, the devil himſelf, and hence Chriſt brings in the ſixt wo, laid down in the 25, 26. verſes, wherein obſerve theſe particulars.

1. *Firſt that there is a clenſing phariſaical.*
2. *Of what, that is, cups and platters.*
3. *The manner how, that is the outſide.*
4. *A manifeſtation of the inſide, and that is full of bribribery and exceſs.*
5. *A taxation in theſe words, thou blind phariſee.*
6. *An exhortation in way of rebuke, for their prepoſterous practice, firſt cleanſe the inſide of the cup and platter.*

7. *What*

7. *What woul inevitably follow thereupon, that the outside may be clean also.*

1. For the first observe, that as there is a righteousnes of the scribes and pharises which never enters into the kingdome of heaven, *Matth* 5. 20 so there is a cleansing which is only the purification of the flesh (in that sense as *flesh and blood cannot inherit the kingdome of God*, 1 Cor. 15. 50.) and that stands in an indeavour to conform a mans self to the letter of the Scripture, which is the proper character of all mens minds naturally, according to the principles of humane reason, under which, as the kernel in the shell, or the corn in the husk, the will of God is devulged unto the world, so that a man is exempted from the seed of the word of God, only the conception of it makes it either a first-born, or an abortive; either the seed of the woman or the seed of the serpent: and the more a man inclines after this purification, *Hebr.* 9. 13. according to the law of the carnal commandment standing in outward ordinances, *Hebr.* 7. 16. *Ephes.* 2. 15. *Col.* 2. 14. the more he declines that simplicity and purity that is in Christ, even as a spiritual minded man, the more he imbraceth, and approveth the wisdome of God, the more he rejects and disallows the wisdome of the serpent, 2. *Cor.* 11. 3.

All Humane institutions, reformations, outward ordinances, and bodily exercises, practised as the scope and proper intent of the mind of God, and so to conform our selves to God thereby, come under this censure of the Son of God, as a woful and hypocritical cleansing.

2. In the second place therefore is brought in the manner of their cleansing, and that is, the *outside*, things temporary, and perspicuous to humane reason, and to common or profane understanding, therefore our Apostle saith, that *we look not upon things which are seen, but on things which are not seen, for the things that are seen are temporary, but the things which are not seen are eternal.*

3. The third point is, what they cleanse, and that is the cup and platter, by cup or viol in Scripture is understood, a full

full draught or portion of any thing, either joyous, or sorrowful, either a full measure of blessing, or of the curse, *Psalme* 16. 5. *Psalme* 11. 6. *Psalme* 23. 5. *Psalme* 75. 8. for the word of God is that cup of salvation, *Psalme* 116. 13. containing the fulnes of Gods bounty and liberal distributions unto his people.

And it is that cup of the curse, filled with the dregs of that red wine of Gods displeasure, which all the wicked of the earth shall suck and wring them out, *Psalme* 75. 8. Therefore the Hebrew word *Mizrak*, and the Greek *Phialee*, hath the name of pouring out, as in abundance, so often used by the Apostle in *Revel.* the 16. in pouring out the cups, or viols of Gods wrath.

Again, the word platter, or charger, in Hebrew *Keghnarah*, and sometimes *Cappoth*, signifies hollowness, as the hollow of the hand or of a spoon; as having a capacity to contain matter to be ministred for food, and the Greek word *Trublion*, used also by Christ, *Matthew* 26. 23. Intimating it to be of such capacity, that divers hands may be upon it, not only Christ to dip therein, but also Judas; the one exercised in the food of eternal life, the Spirit of God in propheſie, signifying aforehand what Judas should do unto him; the other receiving a sop of eternal death, in which Satan makes entire, who never rests, till through dissimulation he hath betrayed the Lord Jesus to his own distruction. In which platter, dish, or continent of the word of God, the hands of all men are, either in reception of the food of eternal life, whereby they are strengthened and fitted for the work of the Lord; or else they receive that bitter water of the curse, to make them to swell and burst with Judas, so as in him all hypocritical and dissembling confessours are made known, *John* 6 51. *Numb.* 5. 27. *Acts* 1. 18, 19. who seek only to purifie and cleanse, according to the visible and outward form of expressions in the word of God, but never look into that hidden mystry of that spiritual state and body of Christ, which is the proper scope and intent of them all, 1 *Cor.* 2. 7. 1 *Pet.* 3. 4. *Revel.* 2. 17.

4. The fourth point is the manifestation of the inside of

this manner of cleanſing, and that is, fulneſs of bribery and exceſs.

1. For they are full of bribery, or extortion: this word is of double ſignification, for it declares how falſe interpretours come to God in all their indeavours as directed unto him, and that is with a ſpirit of bribery; for in all their prayers, faſts, thankſgivings, ſacraments, and ſervices, their proper indeavour is, to corrupt the Lord, even the God of Juſtice, and all purity in putting their ſervices into his hand, to divert him from judging according to the law of the Spirit, which they call hereſie, *Acts* 24. 14, and to draw him to judge of things according to the law of the fleſh, in which their proper cauſe depends and doth conſiſt.

And hence it is that Bâlak and Balaam indeavoured what in them l y, by gifts, ſacrifices, ſervices, and ſouthſaying, to curſe that ſpirituall ſtate and camp of Iſrael, and to make it abominable, and themſelves acceptable before the Lord, read *Numbers* 22. and 23. chapters. And thus they are full of bribes inwardly, in that they give them with deſire to prevaricate the law of the Spirit, to eſtabliſh the law of the fleſh, which deſires and wiſdome of the fleſh are enmity againſt God, becauſe they are not ſubject to the law of God, neither indeed can be, *Rom.* 8. 7.

Again, theſe men are alſo full of the receiving of bribes, for they do nothing but out of hope, and gain, and receiving reward, as they are related both to God and man; and therefore ſuch Balaamites are ſaid to have forſaken the right way, and are gone aſtray, following the way of that ſon of *Boſſor*, who loved the wages of unrighteouſneſs, 2 *Pet.* 2. 15. whereas the people of God, perform their works, not looking for any thing again, which diſtinguiſheth them from the mercinary ſinners and wicked of the world, by Chriſt his own teſtimony, *Luke* 6. 34, 35, 36. Yea, the Saints act in all things as in that proper ſphere or element wherein their natural life conſiſteth, as they are of that fountain of Iſrael, *Pſalme* 68. 26. and that off-ſpring Royal, being the ſons of God, 3 *Iohn* 1. 12, 13.

To whom it is as natural to be exerciſed in wayes of wor-

ſhip

ſhip and works of mercy, as for a father to lay up for his children or the Sun to ſhine in the firmament, without looking for any thing to be brought in thereby, and added unto it ſelf.

For the Saints of God move to declare what they are through grace in Chriſt, and not to make themſelves to be ſomething, which as yet they are not, 2 *Cor.* 12. 14, 15. *Pſalme* 19. 4, 5, 6. 1 *Cor.* 15. 10. for that according to which they reckon and account of themſelves; is of God and not of man, *Galat.* 1. 11.

2. Again, as the word bribe imports extortion, that filthineſs alſo is in, theſe interpretours; in all their outgoings, under pretence of being ſent out from God, for ſo they aſſume the names, titles, attributes, and offices, proper to the Lord Chriſt; as Biſhop, Paſtour, Teacher, Prieſt, Prophet, King, Lord, Ruler, and the like, which they extort violently, pull from, and rob the Lord Chriſt of, who never gave nor appointed thoſe terms, titles, and offices, to any that ſerves in the earthly tabernacles, or rule according to the carnal commandment, and tranſitory office and imployment; ſo that they are full of extortion and robbery alſo: for never was the name of any thing given by God, but the nature of the thing was found under it, elſe ſhould it be a vain title, and if the name of God be given to any, where his nature and ſpirit is not under it, there is found nothing but a vain Idol, or thing of nought, what ſhow or comportment ſoever it may ſeem to bear in the eye of the world.

Laſtly, theſe interpretours, compared to cups and platters, are ſaid to be full of exceſs, and riot, and that in two reſpects.

Firſt, they are exceſſive in expending, for they voluntarily caſt off the Right of the firſt-born of God, for temporary, vain, and corruptible things, meerly to ſatisfie their preſent ſenſual appetite, whetted and ſharpned up in them, by hunting after carnal things, which they tender unto God to procure a bleſſing, according to the law of the carnal commandment, and the right of the firſt-born after the fleſh, which God never appointed to be poſſeſſed with the

rights and priviledges of his houſe; for fleſh and bloud cannot inherit the kingdome of God, 1 *Cor.* 15.50.

Theſe follow the ſteps of Eſau, who ſold the birthright for a meſs of red, earthly, or bloudy broth, *Gen.* 25.30. for which he is called a fornicatour, becauſe he brings the word of bleſſing into conjunction with carnal things, concluding the conſervation of life conſiſts therein; and alſo, a profane perſon, in that he thinks ſo meanly and baſely of that right of the firſt-born of God, eſteeming that ſpiritual inheritance in Chriſt, as nothing in reſpect of the ſatisfaction of the luſts of the fleſh, *Hebr.* 12. 16. falſe interpretours therefore are ful of exceſs in expending;(being the caſtaway,) the myſtry of the Goſpel,as a thing of no worth, by their ſo ſtrict and phariſaical ſtanding upon the outward and viſible form of the letter.

2. And thence ariſeth exceſs in them; in the ſecond place, in all their receptions they become riotous, for they will not give entertainment unto the Son of God in any thing, but they will joyn therewith the abillities of the creature; his power is nothing to them, unleſs the arm of fleſh be adjoyned, his wiſdome is nothing to them without humane pollicy; his righteouſneſs is naught worth, without one of an inferiour rank to make it good to them, by laying hold of it, and what are his riches without the treaſures of this life? or his honour without the pomp and glory of this preſent world? Now if Chriſt be ſufficient in himſelf in all and every particular, then all things added which are not his are ſuperfluous, and more then enough, brought in to make him honourable or proſperous: therefore theſe falſe interpretours in all their receptions are full of exceſs and riot, being they make themſelves drunk, and are beſotted with the things of this life, which are the ſubject matter of all their interpretations, ſo that when this life ends, the word of God in point of all hopeful things, muſt needs come to a period, and ceaſe unto them; ſo that in this life only they have hope in Chriſt (by ſtating his ordinances and inſtitutions, in tranſient things) and therefore of all men they are the moſt miſerable, 1 *Cor.* 15. 19.

5. The

5. The fift point in the pronouncing of this wo, is a ſharp taxation in theſe words, *thou blind phariſee*; in which words, Chriſt doth collect all falſe interpretours, centring them in one, not only of this or that age of the world, but all ages: for there is but one falſe interpretour of the word of God, and that is he who abode not in the truth, but is a liar from the beginning; and there is but one falſe interpretation, and that is it which ſaith, that that ſhall make us wiſe and God-like, which God hath ſaid is death to do it, and that the wiſdome and Image of God is not yet complete and perfect in the Saints, but by eating or communicating in ſomething, it ſhall be made perfect hereafter.

There is but one phariſaical blindneſs, which is that, proper only to the kingdome of darkneſs and ſtate of the devil, there is but one lying ſpirit goes out to deceive, but he will fill the mouths of all Ahabs Prophets, there is but one unclean ſpirit, to whom Chriſt ſaith, what is thy name? *ſingularly*, and he anſwers, *my name is*, in the ſingular number alſo, (but with this explanation and multiplication) *Legion, for we are many*, Mark 5. 9. my name is Legion for we are many.

There is but one ſeed of Abraham, namely, Iſaac ſhall be called thy ſeed, meaning Chriſt, of whom the Apoſtle interprets it, but this ſeed is multiplied as the ſtarres of heaven for multitude.

And there is but one ſeed of the ſerpent, or of Iſhmael, but it is multiplied as the duſt of the earth for multitude.

There is but one light whereby a true interpretour perceives the viſion: for in thy light ſaith the Pſalmiſt, we ſee light, but it is multiplied in all the diſciples of Chriſt: therefore he ſaith, ye are the lights of the world, there is but one vail of darkneſs or ſhadow of death, but it is multiplied into every heart, wherein Moſes, only according to the letter, is Characterized or read, 2 Cor. 13, 14, 15. *Thou blind phariſee*, there is but one, and yet this one is multiplied into all ignorant and unskilful interpretours of the word of God that ever were, are, or ſhall be, which makes but that one kingdome of darkneſs and of the devil: So that the woman

Jeſabel, or that mother of harlots, may as well ſay by virtue of that conjunction of the harlot, draw me, and we will run after thee, as uttering her ſelf in the prince of the power of the aire, who now works in the children of unbelief.

As the Spouſe of Chriſt, by virtue of her contract with the Lord Chriſt, can ſay, draw me, (as the only one) and we will run after thee; as all the choice ones of God, who are of the faith of the Lord of life and glory.

To conclude this point, blind handling the word of God is but one, blinde handling the word of God is diſperſt into many, and yet there was never unity in Satan; for he is ever devided and at contradiction in himſelf, therefore his kingdome cannot ſtand, but is perpetuated in its falling from God.

Nor was there ever diviſion in Chriſt, but is at unity and peace with himſelf, and therefore his kingdome is firm and eſtabliſhed unto eternity.

6. The ſixt particular is an exhortation in way of rebuke, for their ſo prepoſtrous practice in theſe words, firſt cleanſe the inſide of the cup and platter, wherein obſerve two things:

Firſt, that Gods order and manner of working in all true miniſtry, chiefly conſiſts in purifying the inſide of things which appears not unto any natural or humane view, that is, to preſerve and keep undefiled the hidden man of the heart, 1 *Pet.* 3,4. that ſecret, and myſtical body of Chriſt Jeſus, *Col.* 1.27. which is ſpiritual and eternal, not ſeen with any temporary or carnal eye, 2 *Cor.* 4.18. being that great continent and cup of Gods grace and ſalvation, *Pſalme* 116. 13. ſo as no ſpot, wrinkle, or blemiſh be found therein, *Epheſ.* 5. 27. no not in any part thereof, nor at any time, in any caſe that may concern it, or by any means that can be uſed to polute, or in the leaſt defile or ſtrain it, in the ſight of God or any good man.

And as it is with man, chiefly to look to the inſide of veſſels unto which things of worth are committed, ſo it is Gods chief, principal, and firſt intent, that the myſtry of God in Chriſt, into which all the chief things of his kingdome are con-

conſigned, ſhould be preſerved and kept in purity, without all ſtain or putrifaction, and this is ſuch a ſecrecy or inſide of all things, as no mortal eye can ſee into, *Iob* 28. read the whole chapter, to know how to cleanſe it; for as the ſeed of which the Saints are conceived and born, is not mortal, but immortal ſeed, 1 *Pet.* 1. 23. even ſo the light by which the Saints do ſee, is not a mortal, but an immortal light, *Pſalme* 36.9. 1 *Cor*, 2.9, 10.

Obſerve from this point, that whoſoever hath a form of teaching, holding a certain reſidency of ſin (for a time, and ſtain of corruption) in the myſtical body of Chriſt, or any of the veſſels of mercy appertaining thereunto, *Rom.* 9.23. *Acts* 9.15. unto that man the Lord Jeſus utters theſe words, (and in him to all of that ſpirit) thou blind Phariſee, the chief and only thing is, to cleanſe the inſide of the cup and platter.

2. The ſecond thing thing to be noted in this point is this, that in what term or phraſe ſoever the word of God doth utter it ſelf, it is a ſharp and ſevere rebuke unto all falſe interpretours of the Scriptures; here is an exhortation uttered, as a ſharp and bitter rebuſte, of blindneſs in them to whom it was given; even as Chriſt ſaid to Judas, when he had given the ſop, with which Satan entred: what thou doſt (ſaith he) do quickly, not as approving Judas his act, but to declare his reſtleſs and inſtant ſpirit, through the inſtigations of the devil, to work wickedneſs.

It is not as vain men think, that the word of God only rebukes men when they ſommons in a uſe of reproof; no, in what manner or form ſoever the word of God is uttered in way of true interpretation, whether in way of exhortation, revelation, counſel, comfort, a word of wiſdome, or knowledge, in promiſes, covenant, ſonſhip, or right of inheritance; rightly explained, and faithfully and ſeaſonably ſet forth, they are all rebukes, reproofs, ſentences of death, and juſt acts of execution unto, and upon all wicked men; for they are ſtill wandring in the wayes of Cain, and with Balaam they ever love the wages of unrighteouſneſs, 2 *Pet.* 2. 14, 15, *Jude* 11. Therefore the whole word of God, as it contains

tains the curſe, either expreſſed or incluſive, appertains and belongs unto them, for the word of God cannot be divided, no more then God himſelf can be divided, 1 *Cor.* 1. 13.

Therefore in whatſoever the word of God expreſſeth it ſelf in, unto the Saints, they find a moſt ſweet and comfortable intelligence therein; all and every ſentence becomes Goſpel unto them, teſtifying unto them from what they are delivered, and into what they are delivered in which twain conſiſts that harmonious mellody of the kingdome of God, *Pſalme* 16. 10, 11.

7. The laſt particular noted in this *Wo*, is what would inevitably follow, in caſe the myſtery of the Goſpel were kept pure, if the inſide were cleanſed, in theſe words, *That the outſide may be clean alſo:* wherein obſerve, that there is nothing can keep men from defiling and being defiled in the ſight, and according to the judgement of men; but only, the conſervation of the hidden myſtery of God in Chriſt, in its native, original and eternal purity; which only conſiſt in the faith of the Goſpel, a ſecret, hid from the world from the foundation thereof, only made manifeſt in the Saints, *Coll.* 1. 24, 25, 26.

Obſerve in this point, that the myſtry of the Goſpel is never kept pure, when the word of God is terminated in any thing whatſoever that is inferiour unto, or below the Son of God; for as *Jeſus comes forth from God, and goeth to God*, John 13. 3. even ſo the word of God, which word he is, *Iohn* 1. 1. *Revel.* 19. 12, 13. comes forth from the wiſdome of God, and terminates it ſelf in nothing, but in that wiſdome of God, which is not found elſewhere, but only in Chriſt, *Job* 28. 12, 28. for that wiſdome he only is, 1 *Cor.* 1. 24.

For in whatſoever we terminate the word of God, which is the proper character aud form of his mind and will, (from which himſelf can never depart) unto that thing what ever it be, we neceſſarily aſſign a Deity, and ſo bind over our ſelves to the worſhip of it, in way of love, or fear, deſire, hope, truſt, in it; or delight therein, or the like: and it being a thing inferiour to the Son of God, it is nothing elſe

but

but bowing down to an Idol, and thence it is that men are taxed for worſhipping the Sun, the Moon, and the whole hoſt of heaven, *Deut.* 4. 19. *Deut.* 17. 3. 2 *Kings* 21. 3. *Amoſe* 5. 25, 26. becauſe they lodge the word of God in ſuch inferiour things, as being the ſcope and drift thereof, & do not take all things below the Son of God as meer plankerings or pavements, upon which our minds may paſs unto Chriſt.

For there is nothing in the viſible heavens and earth, wherein Gods proper intent is terminated, in the framing thereof, nor have they or any of them, either the good or the evil in them, which holds proportion with the mind and intent of him that formed them, but become either good or evil, according to the mind that paſſeth upon them, for *unto the clean all things are clean, but unto them that are defiled and unbelieving, nothing is clean, but even their minds and conſciences are defiled*, Titus 1. 15.

So that to terminate the word of God in any thing ſhort of Chriſt, is to attribute a certain divinity unto that thing, ſetting that in the place of Chriſt which is not he, and that is Idolizing the creature, which is that ſpirit of fornications and uncleanneſs, ſo deteſtable unto God in all ages; for it gives that to the creature which appertains to the Creatour, therefore the Apoſtle ſaith, there are gods many, and lords many, which men according to the letter and outſide of the cup and platter, impute power and authority unto; but unto us there is but one God, even that father or fountain of all things which we count upon, and we in him, as being made a fountain together with him, and one Lord Jeſus Chriſt, as being the end of all things, and we in him, as being made the end of all things together with him, 1 *Cor.* 8. 5, 6.

If the myſtery of the Goſpel be kept pure, as Chriſt being the proper end of the law, that is, of all things, relations, and reſpects whatſoever, and elſewhere we lodge not the word of God as in its ſphere or center, then is the letter rightly managed and all things become clean unto us.

But if we lodge the word of God, as having its ſcope in any inferiour ordinance or appointment, which is not the Son of God himſelf, we then falſifie and corrupt the myſtery of God, by Idolizing and adoring the creature, defiling our ſelves by Idolatry, and ſo all things become unclean unto us.

And we are found falſe interpretours of the word of God, by waſhing the outſide of the cup and platter, in that we put a gloſs of divinity upon terrene and tranſient things, and thereby corrupt and defile unto our ſelves, and others, that inſide, or hidden myſtry, of God in Chriſt Jeſus, who is the proper ſumm and ſubſtance of all things, wherein the word of God expreſſeth it ſelf.

And from hence he brings in the ground of the ſeventh wo pronounced, laid down in the 27. and 28. verſes, that is, they are like whited tombes, which appear beautiful outward, but are within full of dead mens bones and all filthineſs, wherein obſerve two things:

1. *Firſt, a deſcription of falſe interpretours, under the Metaphor of a grave, with reſpect unto what it appears outwardly, and what it is really within.*
2. *An application of the doctrine according to the true intent of the Metaphor, to ſhew the nature and condition of deceitful interpreters of the word of God.*

Firſt,

Firſt, they are deſcribed under the Metaphor of a grave, ſepulchre or tomb; and firſt for their outward appearance, they are whited tombs, or as the word imports, painted monuments; for as in the former wo, their cleanneſs on the outſide is ſet forth, and their filthineſs within, ariſing there from; ſo now in this Metaphor he ſhews the form they have on the outſide of this ſepulcher, and what is the matter and form within, they are therefore painted or ingraven monuments, now we know that the painting or ingraving of a picture upon a tomb, is only to ſet forth a reſemblance of him that is not, *Gen.* 42.36. but is turned to duſt under that ſhadow that is ſet up to appear to men; for if the party had been alive, to make himſelf manifeſt in his proper feature and abillities, that painted form had not been there; ſo that it is the death of the party that brings forth the picture, to declare that ſuch a one was, but is not, or in hope, that in time he will riſe, return, and live again.

Right ſuch is the practice of falſe and hypocritical interpretours, they draw out forms and pictures of Chriſt (as one that hath been, or will come) in carnal ordinances, as in momentany Churches, offices, and officers, ſacraments and outward ſervices, ſet up as certain pictures, or ſhadowiſh forms of him, who in their true account, at preſent, and in point of reality of his preſence with them, *is not*; for, in caſe he were alive in them, he would not need ſuch pictures and formed reſemblances to ſet forth or make manifeſt his lively operations, and virtuous ſufficiencies, which ever abide and are really reſident with him.

Therefore where ſuch pictures and painted forms of tranſient and terrene things, are ſet forth and maintained, Chriſt doth by this Metaphor, declare and publiſh to all the world, that he is dead in all ſuch hearts, as are the

minters and maintainers of ſuch things; for the ground and reaſon of all ſuch works, is, becauſe he is not alive in any of his virtues, inſtitutions, and eternized ordinances, peculiar unto that his myſtical body; and becauſe he is dead in them, and they dead to him, in all the life and power of his ſpirit: therefore they draw out ſuch pictures, and monuments of him, whilſt their doctrine is the proper ſepulchre, wherein his myſtical body is conſumed, and turned to rottenneſs, in regard of any life or virtue thereof appearing, or exerciſing it ſelf in any ſuch interpretour.

And there Chriſt lies under the ſtone or ſtrength of Herod, *Matth.* 27. 60 *Iob* 6. 42. his authority, as alſo under the ſeal, or ſecreſie, of Pylates ſubtil and phariſaical miniſtry, *Matth.* 27. 62, 66. unto ſuch time as the angel of God rowl aſide that heavy ſtone of the earthly ſtrength and authority of Herod, and break open that ſeal and ſecreſie of the myſtry of iniquity, that the Son of God may be made manifeſt by his reſurrection, to be ſuch a one, as no ſuch earthly thing contain, *Romans* 1. 4.

We conclude then, according to the intent of Chriſt in taking up this Metaphor of a painted tomb or monument, that where temporary inſtitutions are limned and drawn out, as being the ſubject matter of the word of God, there the Son of God is not, but is dead and departed thence in regard of all his properties, virtues, and operations, which accompany ſalvation; for ſuch doctrine is the proper grave wherein Chriſt hath been buried in all ages, ſince the foundation of the world; and the letter, or outward form of words in the word of God, reſolved to be Gods proper intent, hath been the proper engine wherewith Satan hath not only tempted, but alſo overcome the ſons of men from the foundation

of

of the world, which is apparent in that threefold temptation wherewith he aſſaults Chriſt; and Chriſt giving the true intent and interpretation, gives Satan the foil and overthrow, in his compleat myſtical body: for the Apoſtle affirms, that the temptations of Chriſt, and the iſſue of them are in like ſort in all his myſtical body, without ſin, *Hebr.* 4. 15.

It is good to conſider wherein the grave conſiſts that Chriſt is buried in, as though he were not, *Ierem.* 31. 15. *Gen.* 42. 36. Leſt whilſt we ſet up our monuments, and prepare clean linnen clothes, with all reſpect and modeſty in purified and reformed humane ordinances, and put the body in a new ſepulcher hewn out of a rock, or new power ſet up which hath not formerly appeared, and roll a ſtone, or exerciſe that earthly power to keep him ſafe in that buried condition; We do no more in all this, then Joſeph of Arimathea did, who was a diſciple, but feared the Jews, and Nichodemas, who was but a night diſciple, leſt he ſhould loſe his honour among the Jews, being both juſt and honourable in the Jews account; and therefore would do nothing in that point of Chriſts burial but by their leave, and performed the ſame according to their cuſtomes: we may uſe great diligence, begging and petitioning, modeſty and humane, or Jewiſh purity; making uſe of new hewen out rocks of authority, and ſtones of ſtrength, to effect our deſires, intents, and purpoſes, and yet all may amount to no more then the endeavours of theſe men, namely, to keep Chriſt in ſome new hewen out, and formed earthly condition, ſo as none may remove him from thence, but under penalty, *Matth.* 27. 57, 66. *Mark* 15. 42. *John* 19. 38. *Luke* 23. 50. with reſpect unto their ſo religious power, *John* 19. 10.

And with reſpect nuto ſuch Jewiſh purifications, in their deifying of humane and carnal ordinances, Luke brings in the ſentence in differring phraſes, ſaying; *Wo to you ſcribes*

and phariſes, hypocrites, for ye are as graves, which appear not, and the men which walk over them perceive not, Luke 11. 44. Declaring plainly, that men as they are indued with humane wiſdome, and ſecular learning, may travel and walk conſtantly, over doctrine ſpringing from like principles, and never perceive thoſe groſs and filthy abominations which lie hid under the ſame.

Chriſt therefore perceiving their outward trappings, paintings, and pargeting humane traditions with the name of God, to make them acceptable for the deluding of carnal minds; he openeth their inſide unto the world and tells them, that theſe graves, however they may appear to ſimple men unlearned in the myſtry of God, yet in truth *they are full of dead mens bones and of all filthineſs and uncleaneſs.*

1. Now we know that when men rifle into a grave where nothing appears but dead mens bones, they appear in a confuſed heap; there is no order nor comlineſs to be found among them, they are ſcattered, from the original unity of all things; yea, they are therefore Babylon, with reſpect unto that Jeruſalem, which is compact, and a city in unity with it ſelf forever, *Pſalme* 122. 3. ſuch is the condition of all them where falſe interpretation of the word of God takes place, there is not a jot of Gods order, or unity to be found amongſt them.

2. They are dead bones alſo, being deſtitute of any marrow, wherewith to oil the joints for motion, they move not in the way of God, *Pſalme* 115. 7.

3. Again, they are dead bones without marrow to ſupple them, and make them capable of conjunction with that which was their ornament; ſuch are falſe interpretours, not having the Spirit, *Iude* 19. they are not in any

any capacity of conjunction, with that which is the only ornament of the sons of men, which is the son of God, *Psalme* 3.3. no more then dead mens bones are capable of unity with flesh, and blood, vains, sinews, muscles, arteries, and the like.

2. Secondly, he tells them, that as graves, they are full of all filthiness and uncleanness; whersoever doctrine is not filled with the marrow of the Spirit of God, there is a defiling and corrupting of all the holy things of God: for as Christ sanctifies and makes holy mans nature in himself, which otherwise is unholy and unclean; even so antichrist, by false doctrine in misconceiving of the word of God, makes that unholy and filthy in himself, which otherwise is most holy and undefiled, *Mallac.* 2. 11. *Ezekiel* 22. 26. For as Christ saith in like case, if the light that is in you be darkness, how great is that darkness, *Matth.* 6. 23. for there remains nothing to inlighten it, or cure it, if the light be darkness it self.

So likewise if their paintings and pargettings, their purity and cleanness, in their whited tombs, and glosses set upon their doctrine, amiable and delightful in the eye of humane reason, be nothing else in the truth of the matter, but rottenness, putrifaction, and corruption: how great is that uncleanness when there remains nothing to cure it: for their cure is the proper corruption for their proper way of cure is to turn the truth of God into a lie, *Rom.* 1. 25. by terminating the word of God in vanishing things, which is to erect a vain Idol, for it is all one to deny the Son of God to be the only Authour of all things, as to deny him to be the only end of all things.

For we may as well and safely conclude, that something in the word of God comes from some other then the Son of God, *John* 1. 12. who is the only mind, wisdome

dome, consistance, and exsistance of the father, as to conclude, that any thing in the word of God points at, any thing short of, or inferiour to, the same Son of God, in its proper intent and scope, then the which nothing can be greater Idolatry, either in one respect or in the other; for he only is that *Alpha, and Omega, the first, and the last, the beginning and the end*, Revel. 22. 13.

All things therefore, are from Christ as their Authour, and to Christ as their end and in him in their exercise, *Rom.* 11. 36. *For we know that an Idol is nothing in the world*, 1 Cor. 8. 4. but a meer vainifying or falsifying of the word of God, which is indeed the devil, 1 *Corinth.* 10. 19. 20. 21.

To conclude this point, false interpretours are corrupt and unclean, by defiling the holy things of God, turning the glory of God into shame, *Rom.* 1. 21. 25. by denying Christ, the right of inheritance, and present possession of all things, whether office or execution, within the confines of his kingdome, which is no other then that Spirit of Saul, that ever denies David the present right and possession of the whole kingdome of Israel in all the administrations thereof, whatsoever, *Psalme* 4. 2. for to attribute or design an office, or administration, to another beside Christ, is to defame and callumniate the Son of God; as though he were unworthy of it, or wanted power and skill to accomplish and perform it; or as one being in exile, and not really present to undertake it, which must either deny the incomprehensible virtue of his mystical body, or else such officer must exclude the Spirit of Christ out of the world in their dayes, and then themselves must of necessity work by another spirit then his body is quickned by, *Rom.* 8. 9, 10, 11.

2. The

2. The ſecond general point noted in this wo, is the application of the Metaphor, according to its real intent, declaring the nature of the doctrine of falſe interpretours in the inſide thereof, not diſcerned by humane learning, or the traditions of men: therefore they are ſaid to appear righteous before men, becauſe it is the letter that kils which they teach, which comes within the capacity of mans wiſdome, according to the judgement and wiſdome of God, and therefore it can never ſtand before his tribunal, *Pſalme* 1.5. however men of like principles judge them to be righteous, which is only in appearance without the reallity thereof.

1. For in truth they are full of hypocriſie, that is, deceit and guile, being of the ſame ſpirit which beguiled Eve at the firſt, as ſhe is the mother of all living according to the fleſh, 1 *Cor.* 6. 16. 2 *Cor.* 21. 3.

2. Again, they are full of iniquity, unequal and uneven in all things, they never reconcile the word of God, ſo as to have alike weight and worth in it ſelf all things, and of like uſe in all the Saints of God, who are all Kings, and all Prieſts, all firſt-born, all ſervants, and all freemen of the city of God, *Revel.* 5. 10. *Hebr.* 12. 23. 1 *Cor.* 7. 22.

They cannot give like dignity unto the Son as to the father at all times and in all things, as having received the inheritance, and hath the diſpoſure thereof in all things, as truly it is the donation of the father, which twofold act can ſtand together in Chriſt, though not in earthly relation, nor carnal mind; and that perpetually, they cannot maintain a King of Saints, as one having rule of all, and alſo a brotherhood of firſt-born, having an equal ſhare, intereſt, and act in all; yet both can ſtand together in Chriſt, they cannot make the woman ſubject unto the man, obeying Abraham, calling him Lord, as giving him all honour, and yet make her the mother of all the

Iſrael of God, as coming down from heaven, having no more help of man, then the Virgin hath who knows not a man, in the conception and bringing forth of the Son of God; or as Deborah, who bears away the glory of the field, they know not how to make the husband and the wife of equal authority, that howſoever Pharaohs daughter forſakes her fathers houſe and kindred, to ſubmit only unto the glory, wealth, and wiſdome of Solomon; yet it is ſhe that conſtitutes her ſons as princes in all lands, *Pſalme* 45. as though no husband were concerned in any of them.

They cannot make the condition of a widow ſo honourable as a wife, which ſhe is if ſhe be a widow indeed, 1 *Tim.* 5.3. For as her firſt husband, (the law of the carnal commandment) is dead unto her, ſo the rule and government of the whole houſe of God is upon her not being ſubject to any Tutour or governour; but hath the power in her own hand and in her diſpoſe, which is no leſs honourable then Sarah to acknowledge Lordſhip and obedience.

Yea, the woman can order and diſpoſe of all things in the family; yea, clothe her husband and houſhold in ſcarlet, ſo that he is known by her when he ſitteth in the gate, *Prov.* 31. 10, 31.

The interpretours cannot ſee alike riches and honour in the diligence of a ſervant, as in the command and authority of the maſter, they cannot make a child newly born, and a ſon newly given, to be the everlaſting father, with an eternal government upon his ſhoulder. The mighty God, the prince of peace, *Iſay* 9.

Theſe things are parables unto carnal reaſon, the rule by which falſe interpreters work by; and therefore cannot

not make equal and even the things of God, not knowing alike worth in the Son of God, in whatsoever he is expressed.

They are full therefore of iniquity, inequality, and partiality, ascribing excellency, or baseness to things, as it may serve only for the excellency and glory of the flesh, in maintaining an earthly, fading, and tottering kingdome.

For they know not how to exalt every valley, nor how to bring low every mountain and hill, and to make the crooked streight, and the rough places smooth and plain; and therefore cannot make in the desert a path for our God, *Isay* 49 3, 4. and as they cannot equalize, nor skilfully poise, and make of like worth and weight all things in the word of God.

No more do they know how to reconcile, or bring into agreement and mutual love and peace God and man, but leave them at a perpetual jar and enmity, and so are full of iniquity, as it is considered sin, in missing of Gods mind and intent; or as it may imply punishment for sin, procured and brought down upon men thereby, *Gen.* 15. 16. *Exod.* 20. 5. *Levit.* 7. 18. false interpretation is full both of the one and the other.

The last thing to be observed in this point of application of the Metaphor of the grave, unto the present purpose and persons is this, that whatsoever the wisdome of God takes up and makes use of for the expressing of it self, whether things in heaven or in earth, or under the earth, whether relations, representations, or acts done, whether they appear to be evil or good, acceptable, or lothsome in the judgement of man, as a grave becomes both, it is a thing acceptable to bury the dead out of our

ſight, *Gen.* 23,3.4. and it is lothſome to open and behold the putrifactions of the creature, even of our own kind, as in this place; whatſoever it be that the word of God ſounds in, or utters it ſelf by, it is never brought into its proper ſence, nor interpreted according to its proper intent, till it be brought unto the ſtate and condition of mankind, and ſo unto the ſtate of the Son of God, which the firſt man is ſaid to be, *Luke* 3. 38. which is found either in a ſtate of death, as falſe interpretours crucifie him afreſh unto themſelves, *Hebr.* 6. 6. or elſe in a ſtate of life, as riſen from the dead, *Rom.* 8 34. *Coll.* 3.1. for man is either to be conſidered in the word of Gods wiſdome, poſſeſſed with eternal life, according to the proper nature of that word; or elſe the Son of God is formed by mans wiſdome, and ſo mortallized in, and unto man; whereby man comes to be poſſeſſed with an eternal death: and theſe two conditions utter them-in the world, from the foundation thereof, for the preaching of a true Apoſtle *is not in the inticing words of mans wiſdome, but in pl in evidence of the ſpirit and of power*, 1 Cor. 2. 2. *it is not the wiſdome of this world, neither of the princes of this world that comes to naught; but we ſpeak the wiſdome of God in a myſtry, even the hid wiſdome, which God hath determined before the world to our glory*, 1 Cor. 2 6,7.

So that as the word of God ſprings originally from the form of Gods wiſdome in Chriſt, who is the true mind and manifeſtation of the father, and fountain of all things. So it terminates it ſelf in nothing, (as its proper ſcope and true intent) but in the ſame form of Gods wiſdome in the Son; and we may as well conclude that ſome of the words of God in the beginning were framed by ſome other wiſdome then the wiſdome of God, which were to frame and ſet up a groſs Idol in the place of God, for the Pſalmiſt affirms *that in wiſdome of God made them*

them all, Pſalme 104.24. as to conclude that the word of God lodgeth it ſelf in any thing, as its proper intent and aim, ſave only that form of Gods wiſdome, which he hath only contrived in his Son Chriſt, and is not elſewhere to be found; and a like indignity is offered unto the Son of God, in denying him to be the end of all things, as to deny him to be the Authour and beginning of all things, as he is that everlaſting father, *Iſa.* 9. 6. thoſe then, who build tranſitory fabricks, by ingaging mens conſciences, unto the labour of the work by the word of God, as by intending the erecting of that fading form, they do nothing elſe but bleſs an Idol, *which is nothing in the world*, 1 Cor. 8. 4. for it is the vanifying of the word and work of God to themſelves and ſuch as follow them; therefore ſuch falſe interpretours are ſuch as bring their brethren to deſtruction, or *perdition*, therefore the Apoſtle uſeth the ſame word to ſuch Idol-worſhipers and interpretours, ſignifying what their word brings them unto, namely, to the ſtate of Judas where the ſame word is uſed of him, *Rom.* 14. 15. *John* 17. 12. which term is given to Antichriſt, 2 *Theſſ.* 2. 3. and to all antichriſtians; 2. *Pet.* 3. 7. yea, to the devil himſelf, *Revel.* 9. 11. as the original end and author of, and in them all, with whom we leave all deceitful interpretours, and cloſe with the text intended, recorded for our learning in the 29. verſe of this chapter, the words are theſe,

Matth. 23. 29, 30, 31, 32.

Wo to you ſcribes and phariſes, becauſe you build the tombes of the prophets, and garniſh the ſepulchers of the righteous. *And*

And ſay if we had been in the dayes of our fathers, we would not have beee partakers with them in the blood of the prophets, wherefore ye be witneſſes unto your ſelves that ye are the children of them that killed the prophets, fill ye up then the meaſure of your fathers.

In theſe words obſerve theſe particulars for the order and method in our expreſſing of our ſelves.

1. *Firſt, a wo denounced in theſe words, wo unto you.*
2. *The parties againſt whom, who are deſcribed by a three fold term or title, ſetting forth their office and the manner of execution, in theſe words ſcribes, phariſes hypocrites.*
3. *The ground and reaſon of their wo, in theſe words, becauſe ye build the tombes of the prophets, &c.*

For

For the firſt, *wo to you*: This word *Wo*, is a word wherein the curſe of God utters and expreſſeth it ſelf, and is contrary to happineſs and true bleſſedneſs, containing in it the original of the curſe, together with all the off-ſpring thereof, as a plural and multiplied wretchedneſs, or ſtate, troden under all mens feet; the condition of that unclean ſpirit, that when Chriſt demands his name, makes anſwer, my name is Legion, for we are many, *Marke* 5. 9.

There is wretchedneſs in point of deprivation of all goods, *Rom.* 3. 10, 11, 12.

Wretchedneſs in point of depravation, being corrupted and defiled with all errour and wickedneſs, *Rom.* 3. 13, 18.

Wretchedneſs in being ſurprized and poſſeſſed, with all anguiſh, horrour, and wrath, without diminution, releaſe, or recovery, *Matth.* 25. 41. *Iſa.* 33. 10, 14. and comes of falſe and deceitful interpretation.

Contrary to which is the true diſcloſing and opening of the mind of God in the Scriptures, which is the bleſſed condition, or as the Hebrew hath it in the form plural, *bleſſedneſſes*, ſignifying unto us the fountain and original of bleſſedneſs, together with all the off-ſpring thereof; as Abrahams ſeed is but one, *Iſaac ſhall be called thy ſeed*, Rom. 9. 7. yet is it multiplied as the ſtars of heaven that cannot be numbred, *Gen.* 22. 17, 18. *Gen.* 26. 4. there is happineſs in the injoyment of all good, for God is all, and in them all, *Epheſ.* 3. 19. there is the happineſs of all purity and freedome, from all uncleanneſs, *Pſalme* 18. 26. *Matth.* 5. 48. and there is the happineſs of all freedome and liberty with the injoyment of the peace of God, and comfortr of ſalvation, with the bleſſing of all his preſence in all things, *Phillip.* 4. 7. 9. *Coll.* 3. 15. *Exod.* 33. 14, 15.

2. The

2. The second point is the persons in whom the wo is seated and takes place, described by their office and manner of execution thereof.

1. Their office is described first in this title, scribes, or as Luke hath it, Lawyers, *Luke* 11. 46. signifying such as produce and lay open the grounds and principles of that law, unto which they are ingaged and bound over unto office by, which in this place is the law of the carnal commandment, as in all the former woes is declared, which law stands in opposition unto the law of Christ, *Hebr.* 7. 16.

2. Secondly, they are said to be pharises, which titls signifies a more particular interpretation, and distinct dividing of the word of God, with the referring of it to times, places, persons, and occasions, and herein they divide the word of God as one part of it, directed and intended to the King, and not to the subject; and another part intended to the subject and not to the King, one part of it concerns a father and not a son, and another part a son an not the father; one part belongs to the husband and not to the wife, and another part concerns the wife and not the husband; one part of it concerns the priest and not the people, and another part the people and not the priest; one part binds to the strictness of the law, in some cases, without respect to conscience, and another part to regard conscience without respect to the strictness of the law: and thus they make the word of God of a very novice, training it up in their schools, according to their own lusts, to serve to the glory of man, and not to the glory of that impartial grace and salvation of God in Christ, who is the same for all, and to all, and in all, that are his, without respect of person, or any earthly and transitory tie, or relation whatsoever.

Therefore the fulfilling of the law consists in one word love, *Rom.* 13. 8, 9. *Iames* 2. 9. which is common to every Saint of God, as well as to any of them, and he that breaks one commandement is guilty of all, *Iames* 2. 10. which is proper to all wicked men of what rank soever, as well as to any one of them.

The

The Pharisees interpretacions and prevarications of the Law in this point, is the very cause of moulding the word of God into Sermons, according to Inauguracions and Instalment of persons into temporary and terrene Offices, Marriage Sermons, Fasting Sermons, Feasting or Thanksgiving Sermons, Funerall Sermons, as though the word of God could be faithfully expounded and not involve the state and condicion of all Saints, or all wicked men, what, where or whensoever; men might as well affirm that somthing in the Son of God concerns some part of Gods elect, and not others; which is nothing else but to divide Christ, and so make a nullity of him: this manner of interpretacion is a sufficient and loud proclamacion of the Pharisaicall Doctrin of this age, who cannot endure the Crosse of Christ, as to bee stripped of all carnall power and glory, to bee dead in point of the Iewish Government and Priesthood of the world, without which death he never ariseth in the power and glory of God, ascending into the Throne of Gods right hand, where hee remaines consecrated a Priest for evermore, *Heb.* 7. 28. and not elcewhere did he ever exercise his Office, nor never shall, for he is a Priest for ever after the Order of *Melkizadek*, Psalm 110. 4. *Hebr.* 7. 3.

The third point is, the manner of executing of their Office, signified in this term and title given unto them, namely, *Hypocrites*; wherein we may reminde our selves and recent what was noted before, the word signifying *Stage-players*, who counterfeit and dissemble things which are not, as themselves to be persons whom they are not, Times and Seasons, Acts and Deeds recorded as though they were in present act of providence, which they know are not, but that they dissemble the same in point of any present being of them.

Thus these Hypocrites in expounding of the word of God, dissemble the Fall of man as a thing that was and is not; the Concepcion, Birth, Life, Death, Resurrection, and Ascencion of Christ, as things past, and now are not, but only in Records and Histories. These Stage players do not only pick the purses of their brethren, but pick out their eys in beholding vain Idols, not knowing the wisdom and power of God that hath appointed his Kingdom in Christ, to bee alike present, of like glory,

power, peace, and plenty; and of like noble acts, and operations, in all ages of the world, where ever and in whomsoever the mystery of God in Christ appears and is made manifest, *Col.* 1. 26. 29. otherwise let us only hear that Christ prayed, but never pray in our selves; and so in all things that Christ did or sayd, for such is their doctrin.

The third particular noted in the Text, is the Ground and Reason of this their woe, wherein observe these particulars.

1 First, *their act, what they do; and that is twofould:*
  1 *They build the Tombs of the Prophets.*
  2 *They garnish the Sepulchers of the righteous*
2 Secondly, observe their speech, what they say, that is, *If we had been in the dayes of our fathers, we would not have partaken with them in the blood of the Prophets:* wherein observe,
  1 *First, they confesse blood or murder to be a capitall sin.*
  2 *Secondly, that they have washed and reformed themselves, and are become better than their fathers.*
  3 *Thirdly, they translate and remove the cause or act of blood-guiltinesse from themselves unto their fathers.*
3 In the third place note what they are in point of their condicion or office, in these words; *wherefore ye be witnesses unto your selves, that ye are the children of them that killed the Prophets.*
4 Fourthly, observe the extent of the thing witnessed unto, in these words; *Fill yee up then the measure of your fathers.*

The

The firſt is their act, being twofould; and firſt they are ſaid to build the Tombs of the Prophets. Wee have heard before that a Tomb is a Monument or Memoriall of that which is not in preſent and reall being, and by *Tomb* in this place is meant the Hiſtoricall Narracions or Literall Form of the word of God as it utters it ſelfe in tearms comming within the capacities of the naturall and racionall conjectures of mans heart, or words which mans wiſdom teacheth, 1 *Cor.* 2. 4.

So that theſe men aſſume the word of God according to the literall form and verball expreſſions of the Prophets, and therby build and erect monuments of Conſtituted Churches, Offices therein, Governments, Orders, and painted Excellencies in the world, beginning and ending in Time, not compatible to the Son of God, thereby expelling the proper intent and minde of the Spirit, which is the ſoul or life of the Scriptures, and ſo ſet up a dead karkaſſe and liveleſſe memoriall, void of the life and ſpirit of our great and only Prophet, Ieſus Chriſt, *Deut.* 18. 15.

For there is nothing wherein the heart of man expreſſeth it ſelfe by bringing forth ſom what wherein to employ himſelfe for a time in this world being temporary: But it is a grave wherein Chriſt is buried, if the angell or meſſenger of God roul not away the ſtone, or take away the difficulty, guard, props and defence thereof, *and ſit upon it* as an inferiour and ſubjected thing, *Mat.* 28. 2. making it the footſtool of his feet, 1 *Cor.* 15. 24, 25. Yea the Ordinance of humane Marriages is a grave to bury Chriſt in, that he appear not in his eſpouſall, when the conjugall ty of the word of God is terminated there. For, it is in that point as it was at that Marriage in *Canah* of *Galilee*, performed according to the Iewiſh Rites, or the Dictates and naturall Ceremonies of mans heart; where Chriſt came to declare, that the proper power of the word of God conſiſts not in ſuch things, no more than that water filling up thoſe ſix water-pots according to the purification of the Iewes, was like unto that wine which Chriſt commanded to be drawn out of the ſame; for when his mother (taken according to the fleſh) offered to terminate the buſineſſe of the day, wherefore Chriſt was bid thither in that temporary feaſt or marriage, tel-

ing him there wanted wine, to have his power and presence to honour that, his answer is, *woman what have I to do with thee? my hour is not yet*, that is, my time and authority consists not in these things.

But when his mother who brought him forth, submitted to his will, saying unto the servants, *whatsoever hee commands, that do yee*; then Christ commands those weak and water-like Ordinances of the Iewes, or of the sons of men, to bee drawn out, having the vigour and vertu of new and strong wine, to admiracion, *Iohn* 2. 1. declaring thereby that transcendent power and glory that is in the time and presence of Christ in all his Commands and Appointments, beyond all the Ordinances and Appointments of the sons of men, the naturall Dictates of whose hearts lead them unto such Orders in all temporary Institucions as naturally as in that of Feastivity or Marriage; however the hypocriticall Pharises solemnize them with the intent of the word of God.

The Tomb of the Prophets erected in these things in the departure of the soul and spirit, stands upon four pillars, which enervate the fift and the sixt Commandements.

1 First, in point of Superiority.

2 Secondly, in point of Inferiority.

3 Thirdly, in Equality, which is the sum of the fift Commandement, and first with promise, *Ephes.* 6. 2, 3.

4 The fourth is our demeanour and carriage towards friends and enemies, in killing and preserving life, which is the sum of the sixt Commandement.

First, in point of Superiority & Rule, false interpreters cannot finde any visible power upon the Earth but in Fathers, according to the extent of the phrase in the Commandement, which phrase of *Father* and *Mother* include all exercise of Authority. Neither can they utter any Glory of Submission and Obedience, but as *Children* are there to be extended, that is, to all wayes of yeeldings of obedience: and these they resolve to be exercised between man and man, creature and creature, which is no better than a Tomb wherein the great Prophet is buried, yea the tru spirit of all the Prophets is thence departed, and the mysticall body of the Son of God corrupted by such Doctrin.

For

For, the truth of relacion in point of Authority and Submiſſion, Command and Obedience, ſtands properly according to that reall intent of the word of God, in the relacion and reſpect that is between God and man in the ſaith and ſubſiſtance of Chriſt.

Where the Spirit of God is the proper ſupply of the party in both reſpects, that is, in the exerciſe of obedience, as well as in the power of Command, and may as truly be found and exereiſed in one man as in twaine; or as in a multitude; For, ſuperiority is not worthy that name (but in the ſence which the Apoſtle ſpeakes, when he ſaith, There are that be called gods, for there are gods many, and lords many) unleſſe it be ſuch a ſuperiority that hath power over the Angel, ſo as to prevail as a Prince with God, when as the Angel or *Elohim*, wept and made ſupplicacion, which is to be applied to the Angell, when he peticioned our father *Jacob* to let him go, *Gen.* 32.24. & 28. *Hoſea.* 12.4. Such authority as hath power with God, is that which the Word of God intends, and in that ſence the Apoſtle ſaith, that the ſpirit of the Prophets is ſubject to the Prophets. 1 *Cor.*14.32. that is, when the Spirit of God in any of the ſervants of Chriſt do rightly interpret and unfold the Wiſdom of God in Chriſt, in the glory and power of it, the ſame Spirit of God, in all true interpreters of the Word of God, yeeld ſubmiſſion, and are obedient unto that wiſdom appearing in its power and glory, for this authority hath rule in ſuch a ſpirit of obedience, as hath Eternity in it, which is onely found in the Son of God, otherwiſe it is not worthy the name of ſuperiority in the Language of Gods Kingdome, as it is ſaid, of the mercies of the wicked, that they are cruell, *Pro.*12.10. So Rule Deſtitute of this is Cruelty. Neither is the way of ſubmiſſion worthy to be called obedience, unleſſe it yeeld it ſelf over unto that ſuperiority peculiar to the Son God, in whom alone *there is an everla ing Dominion, for his Kingdom is without end*, *Daniel* 7.13,14. Out of which kingdom there is no obedience, but ariſing from fear, which hath painfulneſſe, either fear of Correction, or of falling ſhort of Favour, to attain private and baſe ends, or elſe the loſſe of favour when it is, or ſeemes to be obtained: But perfect love onely (which it not found, but in Chriſt) caſts out fear,

1 *Iohn* 4. 18. and there is a reciprocall love on both sides of the Covenant, in what termes of relation soever expressed, springing from the Spirit of God, as in that state of the Faith of Christ, and the compleat Covenant is to be struck, and in exercise perpetually in every individuall heart, or else Christ it not formed therein, which is the onely message and end of the Gospel, *Gal.* 4. 19. Upon these two pillars of Rule and Subjection, or Command and Obedience, do false Interpreters set the Tombes of the Prophets, falsifying the spirit of the Scriptures in stating them between man and man.

3 The thrid pillar is equality, lodging the Word of God in this point in men of like honour in the world, of like riches, of like age, of like office, trade, ocupation, art, learning, and the like, which is but a dumb shew, and lifeless karkase of the Prophet, his spirit is departed and gone, it is not in such ministration. For they know not how to equalize things in Christ, the true end of the Law, and so of all Relations; take this one instance for all, to shew their ignorance in this point of equality, they knew not how to make the state of Christ, as in the wombe of the Virgin, to be of like power and glory, as set upon the Throne at the right hand of the power, *Mat.* 26. 64. for they know not what is taught unto us in that the Holy Ghost overshadowed the Virgin, namely, to shield the Conception of Christ, that no Rey or Glimse of the Wisdom, Will, Power, or any sufficiency arising from the creature, shou'd contribute in the least, to the being, or form of the Son of God in that holy and God like Consistence of God and Man in one undivided state, which is the Son of God, *Luk*, 1. 35. And in this Act the glory of the Son of God is made manifest, in that he is shadowed and shielded from all staine or guilt of sin, from all power and subtilty of Satan which are never separated; yea from any evill or discommodious thing, touching Him which is as glorious a thing, and full of power in point of freedome, and release, as his sitting on the right hand of God in the exercise of all glory, grace & vertue, which twain never were nor shall be separated from the state of Christ.

And thus might we equalize all things in Christ, which seem to be unequall, unto carnall mindes, according to the Letter,

Letter, and Hiſtories of the Scriptures; which equality in Chriſt is that which the Scripture properly intends in all things, and when it ſpeakes of equality in point of friendſhip or brotherhood, it intends not a brotherhood compaſſed within any term or time, but an eternall off-ſpring, equall in all points, with reſpect to the right of the firſt born, and not as any one ſon being preferred before another; for there is but one intire ſon-ſhip of God, for wee are born of God, 1 *Iohn* 5. 1. 18. as being conceived by the Holy-ghoſt, *Luke* 1. 35. we alſo are begotten of God, for of his own will begat he us by the word of truth, *Iames* 1. 18. ſo that we are not only begotten of God, but alſo born of God: nothing but the wiſdom of God in that work of Chriſt, is in conjunction in the uttering and conceiving, in the forming of him and bringing of him forth as the firſt begotten, the firſt born, to be the firſt fruits of the Creacion, without which nothing is clean unto us. And this twofould parentage, as *father* and *mother*, uttered in the Commandement, are they or that which we honour as being the only off-ſpring of both made one in Chriſt; and hereby our dayes are prolonged in the Land which God hath given us; for herein conſiſts the length of dayes, even eternall Life, and are under the firſt Commandement with promiſe, for there was never Law before that, *Epheſ.* 6. 1. 2. For God made the promiſe of Eternall Life before the world began, *Titus* 1. 2. ſo that the Saints are equall in being firſt born of immortall ſeed, equall in poſſeſſing the firſt Land or inheritance, even the Land of *Emanuel*, that is, *God with us*, *Mat.* 1. 23. equall in being under the firſt Law, even the Law of the Spirit of life in Chriſt Ieſus, *Rom.* 8. 2. and equall in having the firſt promiſe annexed, for it was made unto us before the world began, *Titus* 1. 2.

The true Equality then intended in the word of God, is to make all the Saints of God Kings and Prieſts of the ſame Honour, Holineſſe, Power, and Authority, which is only of God; therefore a royall kingdom of Prieſts, and prieſt-hood kingly, a choſen generacion, not one more choyce than another; a peculiar people, one not having leſſe or more intreſt in God than another; a purchaſed poſſeſſion, the ſame price payd for, and worth ſet upon one that is upon and for another, *Exodus* 19. 6.

1 *Pet.*

1 *Pet.* 2. 9 1 *Cor.* 6. 20. 1 *Pet.* 1. 18. 19. Therefore to terminate Equality in temporary relacions, as the meaning of the word of God, is a ſtrong pillar to bear up and eſtabliſh the Tomb of the Prophet. And in theſe three points of Supportacion of the Tombs of the Prophets, wherin their ſpirit is departed, ſtands the enervating and diſanulling of the fift Commandement, and he that is guilty of one, hee is guilty of all, *James* 2. 10.

4 The fourth pillar ſupporting the Tombs of the Prophets for the expunging of their ſpirit out of the world, that men may ſend gifts and gratificacions one to another, rejoyceing in the glory of the fleſh, by abandoning the deeds of the ſpirit, *Revel.* 11. 7. 8. 9. 10. ſtand in the abrogacion of the ſixt Commandement, *Thou ſhalt not kill*; but ſhalt preſerve life; wherin all meanes of offence and defence are ſtrictly given in charge: for the effecting whereof, how many are the terms, relacions, and reſpects of Honour contrived and compoſed in Military affaires and Diſciplin! according to the differing peoples and Nacions wherein it is exerciſed! with their ſeverall Engines, and Inſtruments to attayn their ends, and that from the Law of the carnall Commandement as it is written in all mens hearts, *Rom.* 2. 14. 15. And when the word of God is expounded ſo as to conſiſt in any thing as is naturally brought forth in the heart of man deſtitute of the ſpirit of Chriſt, that is a meer karkaſſe of the Scripture voyd of the ſpirit of true propheſy; ſo that to place the word of God in warlike affaires attayning its end in gaining or recovering temporary intereſts of honour, riches, lands, places, offices, revenues, ſafety or deſtruction of body, goods, and the like: this may be done as a karkaſſe of the Law, voyd of the ſpirit and life of it, and ſo no more but a Tomb wherein the Prophet lies buried.

And the parties thus teaching and ſubmiting to ſuch Doctrin, by working accordingly, may and are deſtitute of the current of the Law how it runs, wherein the proper plea ſtands, and what is the tru point of iſſu.

For the Law is ſpirituall, but the mind of man never ſo much refined by humane Learning, gives a carnall conſtruction therof, *Rom.* 7. 14. But tru Martiall Diſciplin that is of God,

must

must have Eternity in it, else it is not of God: And all warlike affaires temporarily managed without the spirit of Christ, is an unclean thing, yea the Tombes of the Prophets, and all the strength manifested therein is but as dead mens bones accompanied with rottennesse and filthinesse. For, the Military affaires intended by the word of God, calling him *The Lord of Hosts*, or of *Armies*, *Psalm* 46. 7. *Psalm* 48. 8. is to be followers of the Lamb upon mount Zion, as an Army of an hundred forty and four thousand, every one of the twelve Tribes being multiplied into twelve thousands, to signify unto all men, that in whom soever Christ Iesus becomes a Root in *Israel*, whether the Root in *David*, *Revel.* 5. 5. or a Root in *Iesse*, *Isay* 11. 10. or the Root in *Ephraim*, or any of the Tribes, *Judges* 5. 12. 13. 14. 15. he multiplies himselfe into a compleat and triumphant Host for the conquering of whatsoever opposeth him, who have their fathers name (as the Motto in their Ensigne) written in their foreheads, that is, the authority and power of God alone, openly, chearfully, and boldly professed and maintayned amongst them, *Revel.* 14. 1

And for the Harnesse wherewith the spirit of the Prophet strengthens and animates it selfe, it is *the whole armour of God*: for a good souldier of Christ hath *his loynes girt about with truth*, and hath *the breast-plate of righteousnesse, the helmet of salvacion, the shield of faith, his feet shod with the preparacion of the Gospell of peace, the sword of the spirit, which is the word of God*, and therefore a spirituall war, *praying with all supplication in the spirit, watching thereunto with all perseverance and supplication for all Saints*, Ephes. 6. 14. — 18.

And for their Onsets and Assaults, it is to *resist the Devill in the stedfastnesse of Faith*, 1 Pet. 5. 9. *to quench the fiery darts of Satan*, Ephes. 6. 16. *and war a good warfare according to the Prophesies that are gone before of every son of God*, 1 Tim. 1. 18. centring themselves in each of them as their proper intent, in whom they are fulfilled and made good, by which wee are made able to *war a good warfare*; For, *the weapons of our warfare are not carnall, but spirituall, mighty through God to the pulling down of strong holds: casting down imaginacions and every high thing that exalts it self against the*

knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 *Cor.* 10. 4. 5.

And so much for the four Pillars upon which the Tombs of the Prophets are erected, and are every one of them a compleat grave wherein Christ is buried, that he appears not in the world but in a sensuall respect.

1 For, the Superiority and Authority of the world is a grave wherein Christ as King is covered with that dust or earth, and men walk over it and perceive it not, *Luke* 11. 44.

2 The Inferiority and temporary Subjection of the world is a grave wherein the High-priest of our profession lies hid and covered, (mens eyes being directed unto that Monument) that they perceive not the Subjection of the Son of God *who humbled himselfe and became obedient unto death, even the death of the Crosse*, 1 *Phil.* 2. 8. *Hebr.* 3. 1.

3 The Doctrin of Equals in the world, is a Monument to cover Christ as he is the First-born of God, when they state Equals in King and King earthly, in Priest and Priest made by men, in Captain and Captain only for the slaughter, or preservacion of an earthly body or corporacion; these things in Equality being made the scope of their Doctrin do fill the eys of men as a Monument set upon a grave, and so hide the state of the first-bornship that is in Christ Iesus, where every one hath equall Dignity; for every Saint and Son of God is the first, prime, and chief act of God; for, the tru form of Christ *Gal.* 4. 19. is the principall and chiefe work that ever God did, and all other things whatsoever are subservient therennto, *Rom.* 11. 36. *Prov.* 16. 4. No direct nor tru Equality can bee found therefore out of the Son of God, which is hid and buried by false interpretacions of the Word of God.

4 The fourth particular is a grave to bury Christ as he is the Captain of our Salvacion, *Hebr.* 2. 10. whilst men set up a Hearse of temporary Conquest over the bodies of men to be the end and accomplishment of the word of God, for which their prayse is to be returned, which hath not Eternity in it, for they dare not lay prayses upon the Altar, for that they have thrust mens souls down to Hell; therefore a temporary act that mens eyes must be held with as men beholding a Monument

ment upon a Grave, whilſt that within is hid and cover-
red, even as the Captaine of our ſalvation is, by this do-
ctrine, who is made perfect through ſuffering, and thereby ob-
tains an eternal redemption, and not a temporary one, *Heb.9.*
12. Therefore to centre the intent of the word of God in a tem-
porary deliverance by war, when there is a poſſibility to loſe it
again, is a falſe interpretation of Scripture, a ſetting up of a
Tomb, or Hearſe, like the Corps of the Prophet, the ſpirit, pro-
per to the Prophet being utterly departed from all ſuch doctrine,
as it ever was, and ever will be, to the corruption and putri-
faction of that body ſo framed, whether Kingdom, Prieſthood,
equality of Elders and Senators, or valour in Conqueſt.

2 The ſecond point noted in this act, is their garniſhing of
the Sepulchers of the Righteous, that is, of that Righteous, or
juſt one Jeſus Chriſt, who is ſaid to be *the Lord of our righte-
ouſneſſe, Ierem.* 23. 6. As in the former point they order them-
ſelves in way of worſhip to appear before God in an acceptable
and orderly manner; ſo in this garniſhing of the Sepulchers of
the righteous, they adorn themſelves as coming from God in
the execution of juſtice, and performing the doom, as from him;
ſo that the Tomb of the Prophet, and the Sepulcher of the
Righteous teach, and inſtruct us in this, That whereſoever there
is the exerciſe and entertainment of a falſe interpretation of
the Word of God, there is ever a falſe and counterfeit proce-
ding in all acts of juſtice; wherever the one is a Tomb to bury
the true Prophet, the other is a Sepulcher to bury the Righte-
ous one, ſo that the proper ſpirit of the one, and of the other is
vaniſhed, and appears not.

For, a falſe miniſtry of the Word of God, exerciſing all pru-
dence and diligence for the maintaining and upholding of the
glory of man, and a cruel Magiſtracy or Government, exerciſing
like prudence, power, and diligence, in the demoliſhing and
pulling down the glory of God in Chriſt, are never ſeparated,
1 *King.*19.10. no more than the Spirit of true propheſie in the
Son of God, and the Spirit of Righteouſneſſe and meekneſſe in
the execution and fulfilment of the ſame, can ever be parted, in
the way of Chriſt, *Zachary* 9.9.17.

But the men of the World know how to deck and adorn their cruelty, by which they keep the righteous one as buried in the Sepulcher; they know how to poin and parget their actions so, as they shall appear glorious in the eyes of men, as a monument upon the Sepulcher, that the corruption and putrifaction contracted thereby shall not appear: and in the garnishing of this Sepulcher there are four Ornaments of great use.

1. First, stately buildings, large quantities & breadth of lands, great revenews, learning, or trade, that so they may appear to be more than men, that do inhabit, possesse, and are indewed with such things, that so God may be concluded to be there, because men naturally place the glory of God, and the shame of Satan in terrene things; thence it is that men are so resolute, that a Christian cannot be perfect in this life, because they place perfection in bodily exercise, 1 *Tim.* 4. 8. which cannot be free from natural infirmity whilst these bodies of clay sustain their present aptitudes, no more, than they can be freed from desire of food and sleepe; which conclusion of bodily infirmities and necessities to be sin, doth inevitably put men upon this opinion, that Christianity cannot be perfect whilst men are conversant in this life; if these men had lived in the dayes of Jesus, they would have judged him a sinner as those Iews did, for these are of the same spirit.

And in like manner, men conclude that the state of Satan cannot appear in men within the compasse of this life, because they hold that humane abilities exercised according to humane wisdome, have some goodnesse, or certain tincture, or glimpse of holinesse in them, therefore till that be extinct, the state of the damned is not perfected, and so make both the blessing of God as also the curse for some certain time to be lame and imperfect things, although such offerings and tender of things have been abominable in the sight of Almighty God, *Lev.* 22. 18-22. *Mal.* 1. 8. 13-14.

2. The second Ornament in the pargetting of this Sepulcher of the righteous, is gorgeous apparel, Crowns, Scepters, trappings of horses, decking of Couches, Robes of Purple and Scarlet, as men raised up unto that which their brethren can never attain unto: *Jerem.* 10. 6, 10. *Luke* 16. 19. *Ezek.* 27. 3-4. and there-

therefore are to be looked upon as Gods, rather than mortall men, or so the doctrine of the Scribes and Pharisees hypocritically and falsly appoints them to be though void of any tincture of the Spirit of the Lord Iesus, 1 *Cor.* 8.5,6.

3. The third Ornament upon this Sepulcher in the solemnization of the buriall of the just one, consists of Chairs of State, Thrones, Seats of justice, erected by men, pulpits and upper Seats, which are not to be touched by other men, but reverenced as the party to whom they belong, as things made vertuous by their alliance or relation unto them, *Amos* 7.12,13. Add unto this Ornament, their assuming of names and titles proper to the Son of God, as King, Lord, Ruler, Governour, Judge, Lawgiver, Father, Master, and the like and that as men being bound to attribute them by the word of God according to its intent, to glorifie man though destitute of Christ, with such terms of honour, whereas the Son of God gives warning to the contrary, *Mat.* 23.8-12. *Iames* 3.1.

4 The fourth Ornament in the decking of this Sepulcher, is their constituting of Laws proportionable to every fact, that so they may appear to have the wisdom and equity of a deity in them; such a law for the punishment of theft of such a degree and nature, and another law for theft of another nature; this law for one degree of bribery and extortion, and such a law for another degree thereof; this law for one act of Idolatry, or Blasphemy, and another law for another act and degree thereof; this for one kinde of Errour and Schisme, and that for another; this punishment for one degree of Adultery, and that for another: all these are new and transitory laws made by man, and shall perish with man, and therefore are changed according to the various operations of the mind of man, coming within the compasse of such things *as perish in the use, and are after the Commandements and traditions of men.*

But the eternall law of the eternal God, that royal law of liberty or power, *Iam.* 2.8. according to which if we judge not, we are judged, and condemned of God: for it is his proper mind and will which can never alter, and this law concludes all sin under every one, as really as it concludes the guilt of the breach of every law under the breach of every one, *Jam.* 2.10.

And the multip'yed and innumerable manifeſtation of diſtinct laws and puniſhments for the breach of them, is to declare how unreckonable the wayes are, wherein that one holy mind and will of God in Chriſt may be contradicted and violated with the variety of plagues and puniſhments appertaining and annexed thereunto: but every one of them of an infinite and eternal nature, which cannot admit of any conteinment, limitation, or bounds of reſtraint, even as it is with one Son of God to have ſuch infinite wayes of the legal and orderly expreſſing of himſelfe, and to every one of them an eternal peace and ſatisfaction in God annexed.

To terminate the word of God therefore in the diſtinctions of theſe humane laws and inſtitutions, together with their penalties or rewards annexed, is nothing elſe but to garniſh the burying place of that righteous and equal one, declaring to all the world that his ſpirit is ceaſed therein, and departed therefrom, ſo that all manner of diſſimulation and cruelty is to be expected in all the wayes of their adminiſtration, indevouring only to uphold the throne of iniquity by eſtabliſhing the wiſdome and glory of the fleſh, in the pulling down and demoliſhing that righteous Reign and Seepter of the Son of God, *Pſal.*94.20-23. *Heb.*1.8. Keeping him in the grave as dead and buried in regard of any of his life, vertues-wiſdome-juſtice or righteouſneſſe, appearing in ſuch way of interpretation and adminiſtration: For God as he hath formed himſelf in Chriſt, is not in all their thoughts, *Pſal.*10.4,5. *Pſal.*56.5. For he that forms another law to himſelfe, beſides the law of the ſpirit in Chriſt, as under the bond of the word of God, that man frames another God to himſelf, beſides the true God, and lies under the breach and guilt of the law of God expreſſed in the firſt Commandement *Exod.*20.2,3,

2 The ſecond point in the order propoſed in the Text ſtands in what theſe falſe Interpreters ſay; that is, in what they teach, for it is their doctrine wherby they build the Tombs of the Prophets, and garniſh the Sepulchers of the righteous; therefore where one Evangeliſt ſaith, he ſaid unto them, another ſaith, he ſaid unto them in his doctrine. Compare *Mat.*13.3. with *Mark.*4.2. ſo that it is matter of doctrin whereby both the

the Kingdom of God, and the Kingdome of Satan are erected and maintained.

1 And first they conclude their Progenitors to be Murtherers, in that they took away the lives of the Prophets, by which we see that it is a maxime written in all mens hearts, that the cessation of the spirit of propheſie, (which is done by falsifying and counterfeiting of the Scope and intent of the word of God) is a grosse and capital sin, which is to extort, and violently to take away the life of any one that is innocent.

Q. But if it be a sin to take away by violence the life of the innocent, is it not a sin to lay down, and part with an innocent life, if there be power to retain it? as Christ is said to lay down his life, *Iohn* 10.11,12.

Answ. The *Answer* to this is twofold; first, it is not against law to suffer as an innocent; for it is *the gift of God to suffer, as well as to beleeve*, Phil 1.29. *And it is a blessed thing to suffer for righteousnesse sake*, 1 *Pet.*3.14. but it is against law to take away the life of the innocent; for God never made law to take away the life of his Son, as the world do violently extort, and take it away; for then he should institute a law against himself, and that eternal life; for the Father and the Son are one, *Iohn* 10. 30.

Secondly, we answer, that Christ layes down his life properly with respect unto his death unto all the motions of sin & operations of the flesh in all things, which is his proper quickning and reviving in the spirit, and living eternally unto God, which death is nothing else but his Resurrection, and possession of everlasting life; therefore a righteous and glorious act in the Son of God thus to lay down his life, being an innocent act, to crucifie all the affections and lusts of the flesh, to the quickning and reviving of all the operations of the spirit of God, *Gal.* 5. 24. *Ephes.* 2.16.

2 The second point in the order of the text stands in what they say in way of excusing and clearing of themselves, in these words; *if we had beenin the dayes of our Fathers, we would not have taken parts with them in the blood of the Prophets*, wherein they acknowledge their Fathers to be murtherers; but themselves

ſelves reformed, and become in better ſtate and condition, than their fathers were, wherein they profeſſe a better condition, and a worſe in the ſame Line, Poſterity, Generation and Offſpring of Father and Son, as though there were a better ſtate and a worſe, where God is the Father and Fountain, and his ſons and offspring, *Iohn* 1.12. and a better and worſe condition alſo, where Satan is the Father and Fountain, and his offspring and Children, *Iohn* 8.44. 1 *Iohn* 3.8.

This is the doctrine of all falſe and hypocritical Interpreters at this day, who ſay, that Satan is in a worſe condition than mankind, though never ſo wicked, becauſe the Devil ſinned voluntarily without a tempter, but man ſinned being tempted & drawn aſide by another, plainly declaring thereby, that they know not what the Devil is, (who is ſo often in their mouths and hearts alſo) nor what mans fall from God is, nor wherein conſiſts that great, though ſecret inlet of ſin into the world.

Neither can they truly teach what Chriſt is, what his reſurrection from the dead is, nor wherein conſiſts that great (though ſecret and hidden) inlet of Gods righteouſneſſe into the ſons of men.

Again, they teach that in the way of God there is a better, and an inferiour condition, as that one ſon of God is nearer to the father, and in greater favour and dignity than another, whereas they are all firſt-born, *Heb.* 12.23. or elſe they cannot be an acceptable gift, nor are they to be conſecrated unto the Lord, unleſſe they be the opening, or *emiſſion of the womb*, *Exod.* 13.1,2. *Luk.* 1.13. therſore they are called in Hebrew *Coach*, the firſt of Gods might, or able ſtrength, or the *beginning of ſtrengths*; ſo the firſt-born is named, *Deut.* 21.17. *Gen.* 49. which Chriſt complains *to be dryed up*, perſonating himſelfe in thoſe wicked Iews his perſecutors, *Pſal.* 22.15. Theſe men teach alſo, that the Fathers who ſerved in their generations before us, were more remote from God, under dark ſemblances and ſhadows, the light of ſalvation not ſo appearing, nor the approach and appearing of Chriſt ſo neer and perſpicuous as it is to us at this day, and ſuch Fathers as were in favour with God alſo: for we know, that it is common to carnal *Iſrael* in all ages to ſtand upon and imploy themſelves in types, ſhadows, bodily exerciſes, and

temporary

temporary institutions, that perish in their use, *Col.*2. 20, 21, 22.

In this point of their doctrine let all men judge; have these men that so teach, more opprobation from God of the acceptation of their sacrifices in any of their offerings than *Abel* had? *Heb.* 11.4. Do men now walk nearer to God than *Enock* did, who tasted not of any thing that savoured of death? *Gen.*5.24. *Heb.* 11.5. Have men attained to more skill in these dayes than *Noah* had, who could make a house to contain all creatures according to their kind, both clean and unclean? *Gen.*7.7,8 9. and yet it is of no lesse difficulty to make one field to contain both Wheat and Tares, *Mat.* 13.25,26, 27.

Was ever man more in favour with God than *Abraham*, with whom the Lord is said to eat & drink, to walk with him towards *Sodom*, and converse with him about *Sodom*, so as he will hide nothing from *Abraham*, *Gen.*18--who is therefore called *Gods friend or familiar*, *Iames* 2.23.

Did ever man in these dayes stand nearer to God, or attain a clearer vision and aspect of God than *Moses*, who talked with him face to face, as a man speaks to his friend? *Exod.*33.11. had ever man more power with God in these dayes than *Jacob* had, who as a Prince prevailed with God, and with men, and had power? *Gen.* 32. 28. Can any man in these dayes in the finishing of his ministry attain to a more honourable Funerall than *Eliah* did, or give a more effectual and honourable Legacie than he did in his departure? 2 *Kirg.* 2.9.-15. It may seeme strange, considering the voice of Scripture, and the nature of the Son of God, *who is yesterday, and to day, and the same for ever*, *Heb* 13.8. that men should beleeve such doctrine as proclames Christ to be nearer and more effectual and glorious in the Saints in one age of the world than in another; but by this means we see they glorifie themselves, and say, we are not in so low and mean wayes of dispensation as our Fathers were, and by this means hide the Devil in their doctrine, by telling men from this ground, that how ever so pure and glorious estate appear not now in the Saints, nor those operations of the Spirit so plentifully powred out, as the Scriptures foretell and make mention of, nor that reall presence of Christ in his ordinances, yet a

time is coming wherein a more glorious Diſpenſation ſhall appear, for the fulfilment and making good of all ſuch Propheſies and Promiſes as are recorded in the word of God, *Acts* 2. 18. *Mark* 16. 17 18. and thus men have been deluded, and the word of God falſified from the heginning of the World unto this day, by mens vayn Tradicions, with reſpect to time paſt; conjecturall and meer imaginary hopes for time to come, never yeelding unto Chriſt the reality and compleat b'eſſing of his preſence upon the Earth, *Exod* 33. 14. 15. but ſlanderouſly intreat, and cruelly perſecute him when or in whomſoever he appeareth, *Mat.* 5. 11. *John* 15. 20. *Acts* 7. 52.

3 Hence ariſeth a third point in what they teach; that is, They falſly tranſlate the matter, to juſtify themſelves in their preſent wickedneſſe, as though they themſelves were of that ſpirit which loves, maintayns, and juſtifies the Cauſe of the Prophets, and impute the perſecution and murdering of the Prophets only to their fathers, to be an act done in their fathers dayes, as though their time afforded no ſuch thing.

And in like manner impute the ſpirit of wickedneſſe unto Chriſt, and tranſlate their own practice unto him, to juſtify themſelves thereby to be the holy ones of God, whilſt they are ſeeking the life of the Son of God, to entrap and enſnare him, as an evill doer, a friend of Publicans and Sinners, a gluttonous perſon, a wine bibber, a Samaritan, and one that hath a Devil, and works by the power of *Belzebub* the chief of Devils, *Mat.* 11. 19 *John* 8. 48. *Mat.* 12. 24.

Thus they tranſlate the ſtate of the Son of God into the condicion of the Devil, as being a practicioner of Deviliſm, and the ſtate of the Devill, as the ſtate and condicion of Chriſt, a lover and maintayner of the Prophets, which is the very way of all falſe interpreters of the Word of God, who to varniſh and colour over their deceitfull and cruell ſpirit and practices, cry out againſt Hereticks, Sciſmaticks, Blaſphemers, and enemies of Church and State; as themſelves being innocent, friends to Religion, and upholders of State and all good Order; and are no ſuch perſons as their foreſathers have been, out of whoſe loyns they are come, and upon whoſe proper principles they do preceed: theſe are men of cloſe conveyance by ſleight of hand

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in their Miniſtry, the juglers of the Time, the witches of the world in all the ages thereof, according to the tru intent of the word of God concerning witcheraft; for the Hebrew word *Caſhaph* ſignifying a changing or turning, intending properly falſe Teachers, as our Apoſtle witneſeth *Gal.* 4.1. ſuch as *Iannes* and *Iambres* were, who withſtood *Moſes*, alluding to the Sorcerers in *Egypt*, which the Apoſtle met with in his dayes, 2 *Tim.* 3. 8. ſuch as change the things of God into things humane, the Eternall Ordinances and Offices of Chriſt into ſuch as are tranſitory Inſtitucions of men, *Col.* 2. 20, 21, 22. who delude men by propoſing a falſe object, and corrupting the ayer or medium of doctrin, in the conveyance of the ey to the object.

For, as the word of Bleſſing in all its expreſſions terminates it ſelfe (as its proper ſcope) in the playn and ſaving liberty of the Spirit in the Son of God, ſo alſo the word of the Curſe in all the manifeſtacions thereof, terminates it ſelfe in that guilefull deſtructive enthraling ſpirit of entanglement of that ſon of perdicion, which is the Reall Communion of the Woman with the Serpent, whereby the off-ſpring of the Devill is brought forth, as the other is the real fellowſhip of the Bride and Bridegroom. whereby the Son of God that off-ſpring of Heaven is brought to light in his tru Office and Exerciſe: and as theſe Miniſters place the higheſt excelleney of Chriſt now in exerciſe and being on the Earth, in point of Regall Authority and Prieſtly Vertu in Officers made and appointed by men, ſo alſo they place the baſeſt degree of Satans Subtilty, in ſimple women loaden with iniquity, whom they can eaſily ſnare in the words uttered for their own defence, with the help of ſom envious witneſſe prejudic'd againſt them, whilſt they themſelves do not only paſſe away in the croud as innocent, finding out and revealing of the iniquity of the Times; but alſo ſit as judges of them, and as gods over them, for execution.

The third generall point noted in the Text is, what theſe Interpreters are in point of Office, that is, they are witneſſes unto themſelves, or as the word will allow, witneſſes in themſelves; *That they are the children of them that murthered the Prophets*: In which obſerve two things; firſt, that reſpect which the fathers

after the flesh have to them as being their originall and predeceſſors: ſecondly, the reſpect which they have to the fathers, as being their children and off-ſpring.

1 Firſt, they confeſſe that their fathers were murtherers; they killed the prophets, therefore they acknowledg (according to the tru intent of the Law) that they themſelves are murderers; for whatſoever may be ſaid of an anceſtour, that may be truly ſaid of the off-ſpring; and therefore *Levi* is truly ſaid to pay Tythes in his father *Abraham*, being in his loynes when *Melkizedek* met him, *Heb.* 7. 9, 10. For, in all the works of God, Time weares not out in the off-ſpring, the tru nature, diſpoſicion and quality of the progenitor, for the off-ſpring retaines the properties of the progenitor in all points. What might be ſayd of a Lion in the beginning, the ſame may be ſayd of him now; what might be ſayd of a Lamb in the beginning, the ſame may be ſayd of him now: and ſo of all the creatures upon the Earth. What was ſayd of the Serpent in the begining, the ſame is tru of his off-ſpring at this day; if falſifying of the word of God was the ſpirit of the Devill in the Serpent at the begining, then falſe interpretacion of the word of God is the ſame ſpirit of the Devill in the actors thereof at this day, what or whomſoever they may be, or ſeem to appear.

2 Secondly, as they are the children of ſuch parents, wee know that none can aſſume a child-like relacion, but he muſt therein aſſume the fathers operacion, or elce how ſhould the child come by his being? therefore they conclude themſelves under the act and guilt of murder, even of taking away the liſe of the Prophets, in that they are the ſeed and off ſpring of them who did it before; for the diſpoſicion and operacion of the progenitor departs not from the tru ſeed and off-ſpring, *Exod.* 20. 5. therefore the ſins of the fathers are viſited in the children, unto the *thirds* and to the *fourths* of them that hate the Lord; the word *generacion* is not in the Hebrew Text, the *thirds* ſignifying the full and compleat condicion of all haters of God; as Three that bear witneſſe in Heaven are a compleat and perfect teſtimony, and yet but One, 1 *Iohn* 5. 7. and the *fourths* being the Number of Extenſion, as the four Corners of the Earth comprehend the whole World in all the parts thereof, ſignifying

ing unto us, that all and every ſin in that whole eſtate of the haters of God, are inflicted upon every particular party found therein; and therefore accordingly in point of oppoſition there is no period or bound ſet unto Gods mercy, in them that love him, in the preſervacion of his Law in the purity thereof; he therefore that is related unto God in Chriſt as a ſon, bears the ſame diſpoſition, and hath the ſame operacions of the Father really reckoned upon him, and is in the exerciſe thereof according to the tru intent of the word of God: therefore is that ſpeech uttered by Chriſt, *hitherto the Father works, and I work*, Iohn 5.17. and however the carnall eye of the Iew never ſaw the man *Ieſus* making this viſible World, yet *without him was not any thing made that was made*, Iohn 1.3. and the ſpirit of the Son being one with the Father, is a ſufficient teſtimony and witneſſe in every Saint of God, of his unity with the Father in his whol work, as really as the ſame ſpirit witneſſeth a unity or faith between the Creator and the creature; ſo that hee which denies unity in the whol work of God, not having the witneſſe thereof, he denies alſo unity in the Contract and Covenant of God, not having any witneſſe in himſelfe thereof, but remaines in the ſtate of unbelief, and hath that ſpirit which as it witneſſeth relacion in generacion to him who is a murderer from the beginning, ſo hath it the teſtimony of unity in the act (in it ſelf) of being under the guilt of crucifying the ſon of God; for if we confeſſe a certain innocency in our Progenitours, in the act of creation, deſtitute of the righteouſneſs of God in Chriſt, we therin teſtifie our ſelvs to be deſtitute of the righteouſnes of God in Chriſt at this day, and a Pharaſaical righteouſneſſe is the moſt we attain unto; and if we confeſſe our Progenitors, of whom we properly do proceed, to be actors in falling from God, under guilt of ſin, and out of the favour of God for a moment, or any point of time, we have the witneſſe in our ſelves that we are now in the way of the fall, under guilt and condemnation, and out of Gods favour and love unto this day, for the ſpirit of Satan comprehends the parent, and the poſterity, to witneſſe in and of, both alike, as really as the Spirit of God comprehends the father and the ſon to teſtifie of them, as one undenied act.

Note here, that the children of the Devil (as Chriſt cals them)

them) are of him, who is a Murderer from the beginning, a Lyer, and therefore aboad not in the truth; for when he ſpeaks a lye, he ſpeaks his own, it is himſelf, both a father and ſon, for he is a lyer, or he is a lye, as the product, and the father thereof, as the original of the ſame; ſo that wickedneſſe was never brought forth, but by the wicked one, who is from the beginning, as ancient as the ſon of God himſelf, *Iohn* 8.44. Alſo the Son of God is he in whom life is preſerved from the beginning, and therefore an eternal life, as ancient as himſelf, and ſo is ſaid to be, the way, the truth, and the life, ſo that no man can come to the father, but by, or in him, *Iohn* 14.6.

Whoſoever then finds a time when the Lier was not, and the Murderer, he may as well find a time when truth and life eternal was not; and he that goeth about to make a ſeparation of juſt and unjuſt, and not from the firſt motion of God towards man, which is from everlaſting, as alſo to keep each of them, that is, the way of life, and the way of death intire, in the whol courſe of their progreſſe, that man can never preſerve and keep the word of God in its native purity, but is a falſe Interpreter thereof, and a betrayer of the juſt and holy One into the hands of the wicked.

Note further, in concluſion of this point, that when *Abraham* is ſaid to be the father of beleevers, as the Saints being reckoned as from him, *Rom.* 4.11,16. *Abraham* is perſonated, in that high father according to the Etymology of his name, or in that eternal father, as the Prophet cals him, in whom he plainly concludes both father and ſon, as one ſtate and condition, which no man can expound otherwiſe, *Iſaiah* 9.6. but he that is the ſon, is the father alſo, according to the true intent of the Prophet, and in this reſpect the ſaints of God as naturall ſons have the Spirit of a natural father, namely the ſpirit of God, *Iſaiah* 61.1. and as the Saints of God are taken from that naturall diſpoſition, and common reaſonings of the ſpirit of mankind, as being choſen out of the houſe of him who is eſtranged from God, (as mankind following the naturall propencity of his own ſpirit is) ſo they are truly ſaid, *to receive the ſpirit of adoption, whereby they cry Abba father, or father, father, Rom.* 8.15. that is, they lay claim to God, as ſons, in a twofold re-

ſpect,

ſpect, he is a father, as they are naturally deſcended of him, and he is a father as he hath taken them out of the houſe of a ſtranger, as *Solomon* took a wife out of the houſe of *Pharaoh*, and as *Paul* took *Oneſimus* for his ſon, and as the Gentiles became the family and houſhold of God in Chriſt, *Pſalm.*45, *Philemon* 9.10-*Epheſ.*2.11.12.13. And the Saints of God come not unto God but with reſpect unto their Sonſhip in both reſpects, beholding therein for ever from what they are delivered and ſet at liberty, and into what they are delivered and inveſted, with power and authority.

By the ſpirit then it is that they cry *Abba father*, that is father, by natural deſcent and generation, as ſpringing from God, having that gracious inclination and diſpoſition of his ſon from heaven; and father, as being freely adopted and choſen out of, and from that carnal, common, and ſenſual diſpoſition that all men by nature are ſubject unto, *Epheſ.* 21.-8. To be ſons and heirs of that heavenly Kingdom of glory and of God, *Rom.* 8, 15,16,17. 1 *Pet.*4.14.

4 The fourth point in the order of the text is the extent of their witneſſe, or that eſtate witneſſed unto, in theſe words, *Fulfill ye the meaſure of your Fathers*, that is, as your Fathers by your own acknowledgement are come down unto you, and are extant in you in point of generation, and ſo no time vacant wherein they have not appeared in the deſcent; ſo fill you up the ſame meaſure of your Fathers, in that your ſin of falſe interpretation, by building a Tomb upon the carkaſſe of the Prophet in the letter of the Scripture void of the Spirit thereof, which is the bloodſhed and murder of the men of the world to this day: this your ſin reacheth up in like manner unto them from whom you are deſcended, even to him who is a murderer from the beginning, *John* 8. 44. And you by vertue of that oneneſſe of ſpirit are converſant in that firſt act in the beginning, as really as the Serpent in his ſeed is extant in you at this day, in your guileful and deceitful interpretation; and this your ſpirit ſhall deſcend in like ſort, in your poſterity, generated by this your doctrine, and their guilt ſhall aſcend up unto you in the meaſure and fulneſſe of the ſame; ſo that the ſin and guilt of the Progeni-

Genitour and Offspring are the ſame, even as the holineſſe and righteouſneſſe of the father and the ſon, are one and the ſame in Chriſt, *Epheſ.* 4.24. *Iohn* 10.30. *Phil.* 3.9. *Rom.* 1.17. and hence is brought in the enſuing and following ſentence.

The 33. Verſe contains a vehement acclamation inveighing againſt theſe falſe Interpreters, wherein obſerve two things.

1 Firſt, *The names he gives unto them, in theſe words, Oh ye Serpents, yee generation of Vipers.*

2 Secondly, *An Interrogation, How can you eſcape the damnation of Hell.*

1 Firſt, in that he cals them Serpents in the plurall number, it is to ſhew that all falſe Interpreters are of the ſame brood and offspring, though they may ſeem to be divers and averſe one from another, and in that he cals them Vipers alſo, it is to declare that every one hath the poyſonfull diſpoſition of all kind of venemous Serpents in him, of what name or manner of poyſon ſoever i may be, falſe interpretation hath it included in it, as being the proper Ciſtern and continent thereof: and in that he cals them Serpents, he brings hem back to their proper fountaine and Originall, whence they Spring, as being the very ſpawn and ſeed of all deceit: *Oh Serpents*, that is, ye deceivers of mankind from the beginning, by falſe expoſition of the word of God, affirming in your teaching, that man ſhall not dye, but live as Gods in that way wherein God affirms death doth conſiſt, *Gen.* 2.16,17. compared with *Gen.* 3.4,5. *Rom.* 8. 13. That is, by eating of the tree of the knowledge of good and evill, bearing men in hand that they ſhall communicate in a better, and a worſe condition then they have in their originall and firſt motion of their beginning, *Gen.* 3.1.--5. Whereas God affirms that his image which is his holy Son takes being together with man, for out of man, that is, that Son of man God never was, for he cannot be all things out of man, and then he is not God, for otherwiſe than he is God in Chriſt he cannot be a Creature as well as the Creator, he cannot be death

as

as well as life, the receiver as well as the giver, the hearer as well as the ſpeaker, the obeyer as well as the commander, without which ſalvation cannot be wholly and compleatly of God, therefore the Pſalmiſt cals him the God of ſalvations, in the form plural, as he is ſalvation in all and every reſpect; for the hearing ear, and the ſeeing eye are both alike of the Lord, *Pſal.*68. 20. *Prov.*20.12.

When God affirms man to be in his image, that is, to have the compleat form of his Son, who is the engraven form of his ſubſiſtance, the Serpent affirms ſomthing muſt bee done before that be accompliſhed and perfected; they muſt eat and communicate with ſomthing elee to bring it about: ſo ſay all falſe interpreters unto this day, elee for what ſerves your water in Baptiſm, your bread and wine on the Table, your corporeall faſting and feaſting, ccommunicating with Schools, and corporeall laying on of hands, before the gifts of the Spirit, your eating up of time before Chriſt come to Rule the Nations, and before Chriſtianity can be perfect: Oh ye Serpents that teach men to communicate in ſomthing elce than that which is all things, before that good work of God can be perfected! This is the Doctrin from the begining, that doth and ever did deprive men of the glory and power of God, transforming men into Devils, as we ſee him work effectually in all thoſe deſtructive wayes among men at this day; and thus the Serpent is diſcovered by his ſpeech.

2 He is diſcovered by his gate or motion, he moves not, but upon his belly, *Upon thy belly ſhalt thou go, Gen.*3.14. For his belly is his god, as is affirmed of all falſe teachers, *Phil.* 2.19. For they move not but to ſatisfie their carnall appetite, with honour, wealth, friendſhip, outward peace and proſperity, to be ſtrengthned in the arm of fleſh, and leave plenty of ſuch things unto their poſterity; Oh ye Serpents that move not but upon the cauſe of your belly, to ſatisfie your corporeall body and life, and when you attain to any preferment herein, your religion either becomes a ſlaviſh underling, or elſe withers quite away, as the Serpent caſts his withered ſlough, or ſkin, in the heate of Summer.

Yea, he goes upon his belly, breaſt or heart, as the word imports, that is, their principal part, ſignified by breaſt or heart, cleaves unto the earth, that is, unto carnal and terrene things, their mind, underſtanding, wiſdom, will, affections, and conſcience, yea, all their learning is carnal & earthly in the very prime and height thereof, ſo that their principal aptitudes, as breaſt or heart move not but upon the earth, other creatures tread upon the earth, as a thing mean and baſe put under their feet; the Serpent moves not, but layes it to his heart and boſom.

Oh Serpents, the original of the curſe of God, but for falſe interpretation, there had never been curſe in the world, nor wrath of God upon mankind, which conſiſts in going upon the belly or breaſt, that is, in carnalizing the word of God, going upon it as upon the words of mans wiſdom and principles, & not according to the wiſdom and power of God, 1 *Cor.* 2. 5. And in the words of mans wiſdome and principles, the letter of the Scriptures doth properly conſiſt, as is apparent to all that are not wilfully blind, by the hiſtories thereof, proverbs, parables, relations, offices, buildings, battels, journeyings, genealogies, life and death of the Saints, with the nature and operations of all Creatures in the heavens, and on the earth, which we ſee come (in ſome ſort) within the confines of humane capacity, which is the common doctrine of the world, only adorning it as with God, or making it as their God, which is that which the Hebrews call *Caſhaph*, of which the Greeks have formed their word *Baccaino*, and the Latins *Faſcino*, which is to bewitch, *and is the changing of the glory of the incorruptible God into the image of a corruptible man, and into birds and four-footed beaſts, and creeping things*, *Rom.* 1. 23. Which is nothing elſe but to place the glory of God, to conſiſt in conformity with the letter of the Scripture, which is naturally written in every mans heart, elſe the word of God could not expreſſe it ſelfe in all men, that is, in ſuch as unto whom the ſpirit of God is not given, alſo ſuch as never had the written word of God could not lie under the breach of any known law of God, and therefore their conſciences could not accuſe or excuſe, which is the portion of all men, *Rom.* 2. 15. for *doubtleſſe the ſound of the Scriptures is gone into all*

3 Thirdly,

the earth, and their words unto the end of the world, Rom. 10.18.

3 Thirdly, the Serpent is known by his food, *duſt ſhalt thou eat*, ſaith God, *Gen.* 3.14. to declare the baſeneſſe of his proper ſuſtentation to be ſuch as all creatures decline; dry duſt can bring forth nothing that is good to perfection, *Iſaia* 65.25. This is the food of all falſe Interpreters, they carnallize and corrupt the word of God in all things; for as duſt is void of moiſture, which makes the earth fruitful, ſo do they bereave the word of God of all that moiſture and oyly intent of the Spirit, or elſe its no acceptable food for them to ſuſtain the works of the fleſh in terrene glory and beauty. Oh Serpents, that feed on nothing but baſeneſſe by the verdict of God, for to caſt the word of God into a tranſitory form, is nothing elſe but that unclean Spirit of the Devil, which Chriſt here, (as his manner is) rebukes: for though there be an acknowledgement of Chriſt *to be the Son of the moſt high God*, yet in that they profeſſe Chriſt to be another thing than themſelves are, for they are affraid of being tormented by him, therefore reckon themſelves to be another thing; for Chriſt doth not torment himſelfe, *no man hates his own fleſh, Epheſ.* 5.19. In this they appear to have that unclean Spirit, for it is, and ever was the very form of the Devil ſo to do, as really as it is the form of the Son of God to make himſelfe one with the Father, *Iohn* 10.30. *Iohn* 14.9. Therefore Chriſt rebukes ſuch, as unclean ſpirits, yea that ſpirit of Satan, as ſuch as hath no intereſt in them that are his, *Mark* 5.7.8. Oh Serpents who feed ſo baſely, as upon the huſk, the ſhell, the barke and rinde of the word of God, whereby the curſe is formed and maintained in the world; & forſake the ſeed of immortality, the kernel, the ſap, the pith, and the marrow of all things, which is the ſcope, intent and ſpirit of all things recorded and regiſtred in the word and works of God.

4 Fourthly, the Serpent is known by his hearing, for his cuſtome is *to ſtop his ear, though the Charmer charm never ſo wiſely, Pſalm* 58.5. *he will not hear*, now we know that to charm a thing, is to utter the ſame tune, note, ſpeech or language which that uttereth which we are about to charm, with an interpoſition, or inſinuation of ſomething whereby to take with guile in the motion or coming forth of the thing, as the Apoſtle uſeth

the word *guile* in a good ſenſe, 2 *Cor.* 12.16. But this Serpent in falſe Interpretation ſtops the ear, let the good Charmer charm never ſo wiſely it will not hear, that is, let the Son of God in true interpretation & opening of the word of God, ſound forth & ſpeak in the very ſame note & tune which mans heart is known by naturally, according to the hiſtory, proverb, parable, and progreſſe of the word of God, in way of uſhering it into the heart of man, or bringing forth the thoughts of mans heart to ſymbolize and agree therwith, as it is propounded in the figure, ſimilitude, metaphor, allegory, and dialogiums thereof; yet when the truth of the thing appears, which the ſpirit of God intends, and is properly taken with, againſt that doth the Serpent, and falſe and ſubtle interpreter ſtop his ear, even as it is ſaid of the Serpent that he layes one ear to the ground, and ſtops the other with his tayle, wherein his life and motion properly reſides; for ſome Serpents after their head be cut off, will live and move many hours, which life and motion appears properly in the tayl: So theſe falſe Interpreters, when truth appears, ſtop their ear (in one reſpect) with an earthly conjecture and conception of the word of God, and in another reſpect, with that lively aptitude which naturally they have, to move and act in ſuch carnal and ſenſuall wayes and reſpects, which reſides in the tail, or in that inferiour part or place of the ſting of ſin and curſe of God, *Rev.* 9.10. made manifeſt in his word 1 *Cor.* 15.56. Oh Serpents, this your falſe and carnall interpretation hath ſtopped the ear of man from the beginning, that he will not hear the voice of the Son of God, though he uſeth all his skil for the opening of it; it is carnall and earthly interpretation in all ages that hath ſtoped the ear from hearing, entertaining and approving the good word of God, and by other means was the word of life never hindred from making entrance into the heart of man, in any age of the world, nor among any people or nation.

And it is only words of ſpirit and life, *John* 6.63. that boar the ear, and open it to hear the voice of the Son of God, *Pſalm.* 40.6. *John* 5.25. that they may live; it is that which incorporates into the houſe and family of God, ſo as never to depart thence, for he is tyed thereby unto the door poſt, even by that ſound of the word in his ſoul, that he can never depart from it:

even

even as the Servant that had ſerved his Maſter ſeven years, and would have no other freedome, but what was found in that houſe and ſervice, was brought to the door-poſt and boared thorow the ear, entring into covenant therby to ſerve him forever, *Exo.* 21.6. For there may be a Covenant ſtruck by the ear, as well as by the hand, *Heb.* 8.5. Therefore the Pſalmiſt proclames, Oh bleſſed is that people that know the joyful ſound, for they ſhall walk on in the light of thy face: *Oh Lord, in thy name ſhall they be glad all the day, and in thy righteouſneſſe ſhall they be exalted, Pſalm.* 89.15.16. alluding to the ſound of the Silver Trumpet at the Wars, Aſſemblies, Solemn Feaſts, Iourneys, and over the Sacrifices of *Iſrael, Pſalm.* 81.3. *Numb.* 10.3.9. 10. *Joel* 2.1.15. The ear liſtning to true interpretation binds over to God, incorporates into that myſtical body of Chriſt, and keeps from ever departing thence any more, knowing the ſhrill ſound of the trump of God, which is the dictate of the ſpirit of God, it preſerves in the Camp forever.

5 Fifthly, The Serpent is known by his act, that is, he cruſheth the heel of Chriſt; as the ſeed of the woman breaketh or cruſheth his head, ſo he breaks, bruiſeth, or cruſheth the heel, or foot-ſoal of the ſeed of the woman, that is of Chriſt, *Gen.* 3.15. For as Chriſt bruiſeth the head of the ſerpent, cruſheth or ſqueezeth out the headſhip and power of the Devil, ſo that nothing of his wiſdom, ſubtilty, cruelty, hypocriſie and authority appears in the Saints of God in any of their wayes, even ſo doth the Serpent by falſe interpretation bruiſe and cruſh the heel, or ſoot ſoal of Chriſt, or the print of the foot, as the word imports, that is, whereas the Son of God (in the Character, letter, or hiſtorical records of the word written in mans heart) hath therein ſecretly and myſtically involved his proper and ſaving intent, which the Saints of God know how to take out as their only and meet help, *Gen.* 2.18. for the propagation of their kind, as they are the workmanſhip of God in Chriſt, and his off ſpring, *Epheſ.* 2.10. *Act.* 17.29. Even as the Lord tooke a rib out of the ſide of the firſt man, that great and original Character of mankind, and made a woman of it, *Gen.* 2.21. for the multiplication of man upon the face of the earth, *Gen.* 2.28. So falſe interpreters they take out the letter and hiſtory of the word from the

intent and mind of God, and by that means bruiſe and ſqueeze out the life and ſpirit of Scripture, that not a print of Chriſts proper footſteps which he hath truly taken therein can appear, being they have carnallized them, by cloſing up the fleſh inſtead therof, as though the glory & power conſiſted only therein, and as though no defect were upon man in the departure of the rib or bone, the life and ſpirit of the word, wherein all true power and glory doth conſiſt; which they by this means of ſpoyling the proper print of Chriſts footſtep, which he hath ſet upon all things in heaven and in earth, terminating the form thereof in tranſient things, which is the arm of fleſh, and ſo with the Serpent are accurſed, *Jerem.* 17.5. Oh Serpents, who by the bruiſing and disfiguring of the prints of Chriſts footſteps (which he hath ſet upon all things rightly conſidered, to make his way known to the ſons of men, according to the Spirit) in cloſing up the fleſh inſtead thereof to be the glory, have thereby deluded and deſtroyed the world unto this day, *Rev.* 9.10.

But theſe men cry out againſt ſuch as ſtand for the ſcope, intent, life and ſpirit of the Scriptures (which Chriſt ſaith, his words are, *John* 6.63) that they turn the Scriptures into an Allegory, whilſt in the mean time themſelves are the only perſons that ſo do; for they will have all to conſiſt in the proper allegory, metaphor, hiſtory, outward form of parable, proverb, journeys, buildings, ſacrifices and ceremonies, and therefore in the laying down of one form and figure, they take up another, or elſe they would loſe all their Religion, as they muſt needs do at the time of their death, for they have nothing to do when they come to heaven (according to their own doctrine) which they do hear, no not to love God himſelfe, which they ſay only continues (not underſtanding the ſpeech of the Apoſtle, concerning *faith, hope and love*, 1 *Cor.* 13.13.) for by their owne doctrine they deny to love God in Heaven, as they do now here in this world; for now they profeſſe they love him mediately, in another, but then they will love him immediately in himſelf. Theſe are the allegorizers upon the word of God, for they turn all into the proper figure, Allegory, Metaphor, and miſſe of the truth and ſubſtance in all things.

6 Sixthly, The Serpent is known by his names, and they are

many

many, whereof one is *Pithon*, coming of the Hebrew word *Pethen*, a Spirit of deluſion that followed the Apoſtle *Paul*, thereby to maintain and uphold the way of its deluſion: this is a certain effeminate Spirit of divination, that for gaine finds out a way by ſubtilty to proſtrate it ſelfe to any forme of doctrine, and that which ſeemes to prevail and be in honour with the moſt, that it takes up (with great applauding of the ſame, together with the Publiſhers thereof, *Act.* 16.16.17.) And that this Sepent ſets upon his own principles, which are carnall and diabolicall, which principles by that meanes, he covertly and cunningly inſinuates into the world, by transforming himſelf into an Angel of light, 2 *Cor.* 11. 13. for the upholding of the glory, power, riches, and outward proſperity thereof, as though the way of Ieſus Chriſt were promoted and propagated therein. Oh ye Serpents, that can ſeem to proſtrate your ſelves (as an harlot) to any form of doctrine for gain, and to get your Maſters and Maintainers advantage; that can diſtill your diabolical principles through any Lymbeck or form of expreſſions, for upholding of the trade and merchandiſe of *Tyrus*, whereof read *Ezekiel* 27. the whole Chapter, in which you manifeſt your ſelves to be the original and final cauſe of the deſtruction and ruine of mankinde, by your ſubtle inſinuations and deceitfull interpretations of the word of God.

Again, another term or title given unto them, is, he calls them the generation of Vipers, there is a brood and off-ſpring of them as proceeding from the Viper, a Serpent differing from the former in the bringing forth of its ſeed, being moſt poyſonfull and venemous; it is ſaid that ſome of that kind biting a man, that if preſent and ſoveraign remedy be not applyed, he dyeth within the compaſſe of three hours; theſe breed not of eggs, as other Serpents do, but take their form and life in the belly of the dam, and before they be brought forth they eat and gnaw her belly, that ſhe dyes in ſhort time after they be brought forth, ſo that they breed not but by the deſtruction of her in whom they are bred. Right ſo it is with theſe falſe interpreters, they breed not but in the womb of that Harlot who adulterates the word of God, by making the copulations thereof to conſiſt in earthly relations and things, and the very breeding and bringing

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forth of ſuch a brood and generation is the deſtruction of that ſtate and condition in which they are bred; for the divinations and witchcrafts of the Devil do not only bewitch, but it is alſo bewitched; it doth not only deſtroy, but it is deſtroyed, therfore ſaith Chriſt of this Spirit or Serpent, Oh generation of Vipers, who hath bewitched you, forewarned or foreſtalled your hearts, as to think that baptiſms, bodily exerciſes, verball expreſſions, and temporary inſtitutions ſhould be armour of proof upon you to eſcape the wrath to come, being it is as truly to come as it hath been from the beginning? therefore a temporary act or inſtitution cannot defend, nor ſhelter from it.

Yea, to deſtroy, and to be deſtroyed, to bewitch, and to be bewitched, are as really in the wicked, as to ſave, and to be ſaved, to heal, and to be healed are in the Son of God. So that whilſt men are deſtroying ſilly women for witchcraft, laden with iniquity, it is well if they be not deſtroying themſelves; for there are ſelf deſtroyers which do not appear to all men, when the ſpirit whereby they are held puts them upon deſigns to purſue with great eagerneſſe, which becomes often, not only the deſtruction of their ſouls, but their bodies alſo in fine therof.

Againe, it is ſaid of the poyſonful Viper, that the poyſon thereof retains its vertue, after the Serpent is dead, which is not found to be in other Serpents; So in falſe Interpreters, be they never ſo dull, incapable, naturally civil, ſeeming to be dead in regard of doing any hurt, let them but be dead unto the ſpirit and life of the Scriptures, they are as poyſonfull and deadly in their wayes in the ſight of God, as ſuch as are moſt quick, lively and active in the ſight and judgement of men.

2 From which he brings the ſecond point propounded in the Text, how ſhould you eſcape the damnation of Hell? In this interrogation he challengeth them, if they can find out any way or means of eſcape, any time or place of eſcape, any hopes or expectation of a poſſibility of eſcape, and ſo is a ſtrong affirmation, that they never can, nor ſhall; in like ſence Chriſt interrogates, *How can you believe and receive honour one of another, and ſeek not the honour that cometh from God only, Iohn* 5. 44? that is, you can never believe, repoſe truſt and confidence in the power

of

of God alone, when ye prefer another honour than that which is only of God; ye cannot have unity with God, when you joyn another glory together with God, for he is of such nature, that is, either all in all, or else becomes vain in that party, where he is not so in all things; this interrogation therefore concludes and strongly affirms by arguing it upon the conscience of the Serpent, together with all his off-spring as the brood of a Viper, that they can never escape or be released from the damnation of Hell.

By damnation in this place is meant a just and final Sentence, together with the severe execution thereof, to an everlasting and utter destruction, *Mark* 3.29. And by Hell in this place is meant the proper state of the Devil himselfe, even as by Heaven the Scriptures intend God himselfe, or the Son of God; therefore where one Evangelist saith, the Kingdom of Heaven, another expressing the same thing saith the Kingdome of God, *Mat.* 19.23. compared with *Mark* 10.23. So the Prophet *Daniel* in the interpretation of *Nebuchadnezzars* dreames, First he cals God by the name of the most high; and secondly by the name of Heaven; saying, *Thou shalt know the Heavens rule*, or thou shalt know the Heaven rules, *Dan.* 4. 25.26. the phrase plural may be indifferently taken; even so in this place, by Hell we are to understand the Devil. The force of the argument stands thus, you have that spirit of the Serpent, by which the curse entered upon mankind, therefore you are justly called Serpents, you are that generation and off-spring of the poysonfull Viper, or seed of the Serpent, you have the nature, disposition and operation of the Serpent who brought in the curse, and propagates it in the world untill now, which is nothing else but the Devil; therefore you being the Serpent, the Viper, the generation, the original and off spring of the Devil, how can it be possible that you should escape the proper state and condition, the condemnation and destruction of him whom you are; for the Devil is that false interpreter of the word of God from the beginning, for he is a Lyer from the beginning. *John* 8.44. And that lye hath in it all manner of untruth, for he abod not in the Truth; yea it is an untruth of an illimited comprehension, for it turns the truth of an infinite God into

that lye, *Rom.*1.25. Therefore muſt needs contain all manner of unrighteouſneſſe, as the truth of God comprehends all righteouſneſſe of what nature or diſtinction ſo ever, and as the one is the proper ſeat and ſubject of grace and ſalvation which is of God, *Pſalm* 3.8. ſo is the other the onely ſeat and ſubject of all wrath and deſtruction, which is of Satan, the Dragon, that old Serpent the Devil, *Rev.*20.2.

The 34. *Verſe is a Reaſon rendred how this fearfull and deſperate eſtate of theſe falſe interpreters is brought about, together with a ſecret inſinuation of the ſtate of the Son of God, as all Chriſtians, or true Prophets are perſonated in him,* in which obſerve

1 *Firſt, An act of Chriſt in ſending Prophets, Wiſemen and Scribes.*

2. *Secondly, An act of theſe falſe Interpreters, in theſe words, Of them ye ſhall kill and crucifie, and of them ye ſhall ſcourge in your Synagogues, and perſecute from City to City.*

1 The ground and reaſon of this miſerable and wretched condition on mankind, is this, becauſe they interpoſe ſomething between God, and their ſuppoſed or expected good and happy eſtate, as theſe interpoſe their fathers living before them, and their ſuppoſed preſent good eſtate, in their not murdering the Prophets: For thence it comes to paſſe that man becomes the Serpent, even the Devil himſelf, as Chriſt affirms of *Judas*; *Have not I choſen you twelve, and one of you is a Devill, Iohn* 6. 70.71? who interpoſed riches the love of money, between the Son of God and himſelfe, *Mat.*26.14,15,16. This Spirit which interpoſeth ſomething between God and it ſelfe, is the proper Author of all miſchiefe that ever came upon the ſons of men, which ſeems to be a proper maxim in the doctrine of the Prieſthood of this age, that in the knowledge of Chriſt every one muſt

must keep his *Secundum idem*, a certain distinction or distance between Christ and a Christian; that whatsoever is in Christ, Beleevers have somewhat according to that, or after the manner of it, something resembling, or like it, but not the very same; this is a Pillar set up which all must bow unto, which is to appoint men to keep alive and preserve the life of the Serpent. For to interpose any thing (if but a difference in any thing) between Christ and a Christian, between one Son of God and the rest of sons, is to keep alive the spirit of the Serpent in the world, by the falsifying of that word of God uttered in Christ: So it was in the beginning; it is the very voice that uttered it selfe in the Serpent at the first, and in his off-spring unto this day; For according to his consultation with the woman, or in the woman, as she is taken with respect unto the fall of man from God; for, as the man is called *Enosh*, with respect to shame, as well as *Ish*, with respect to honour; even so the woman is called *Eve*, as being the original of shame, *Gen.*3.20.21. 2 *Cor.*11.3. as she is called *Ishs*, of *Sh*, with respect to honour and dignity, *Gen.*2.23.

And with respect unto shame the woman is brought in, as never having any other consultation but with, or in the Serpent, from her very first being; therefore the Serpent saith, (as answering to a former discourse of the woman (the beginning whereof cannot be terminated) *Yea, hath God said, thou shalt not eat of every tree in the Garden, Gen.* 3.1? Nay, but God knowes that if you eat, you shall have your eyes opened in that day, and be as Gods knowing good and evill, and by that suggestion secretly denies them to be such for the present as were in the perfect image and likenesse of God, wherein God had affirmed he had made them, *Gen.* 1.27. *Gen.* 2.7. and so doth this Serpent by false interpretation interpose the eating of the Tree, between their present estate, and the compleating and perfecting of the word and work of God, which was passed upon them; as false Teachers ever bring in something to interpose between God and that happy and perfect estate of Christ, as the spirit of bondage in the elect, before the spirit of adoption, the pangs of death in the terrours of the law, before that peace and quiet of the law of the spirit of life, which is, and ever was in

Christ Jesus, yea a state of innocency, wherein is no need of Christ, before that blessed injoyment of that image and likenesse of the eternal Son of God.

A state of sin in the Saints, wherein they are out of the favour of God a time, before their participation of that righteousnesse and holinesse of Christ, which hath the favour and love of God eternally annexed thereunto; yea, a certain womb of a woman living in such a time and age of the world, before the glorious and perfect revelation and appearance of the Son of God in the sons of men; yea they interpose so many hundred years between God, and the perfection of the son of man Iesus Christ, not knowing the divers names which the son of God hath assumed and taken up, to expresse his reall appearance and presence by; for he is called *Adam* as well as Iesus, *David*, or *Solomon*, as well as Christ, one that departs and goes away from us, or else the Comforter comes not. *Iohn* 16.7. as well as he is said to be *Emanuel*, God with us, *Isaiah* 7. 14. *Mat.* 1. 23.

Yea, he is that *Alpha*, the first Letter or Figure in the Alphabet, and also that *Omega*, the last, *Revel.* 22. 13. without which, and all the figures and letters contained between them, no point of the law of faith can be spelled out right, so as to contain the mind and will of the Author thereof, but prove a deceitful interpretation, wherein the spirit of the Serpent doth ever consist: for these are they who interpose the Tree of Knowledge of good and evill to be eaten of, or communicated with, to bring man to happinesse, instead of that Tree of life eternal, which is in Christ Iesus, that son of eternity, without whom nothing was made, *Iohn* 1.3. which tree of life, *Revel.* 2.7. hath seed in it self, sufficient to preserve it selfe for ever, without interposition of any thing whatsoever, *Gen* 1. 12. 1 *Iohn* 3. 9.

For he that brings in any thing to adde unto, or to perfect Gods act and workmanship, to make it more wise or holy than for the present it is, as is the pretence of such as say, the work of God is begun in the Saints here on earth, but not perfected till death and departure hence; these persons if they hold the unity of faith, as they say they do, that God and man are made

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one in Christ, then are they no more twain, but one, *Mat.* 19. 5. 6. new man, *Ephes.* 2. 15. or one Flesh, *Ephes.* 5. 31. 32. So that those who by their endeavours in bodily exercises go about to make that condition better than at present it is in it selfe, as to make it more wise, more holy, more able and sufficient, such go about to amend and make better the son of God, as for present wanting wisdom, holinesse, power, or glory, which it may in tract of time, and means used attain unto, either by bringing in somewhat which is not yet come between God and his people, as sorrow, repentance, baptism, supper, fast, or some way of ministry not yet raised up, or else not come to its growth and perfection, or else by casting out something which for present stands between God and us, as sin, guilt, defects, insufficiency and imperfections.

Now the fear jealousie, and suspition, the pride presumption and ambition of this spirit, let us read it in the woman and the serpent from the beginning,

Again, if we say it is we, as we are men, that must be made better by our endeavours and use of means, and not the son of God, then we divide our selves from Christ, making his condition one, and our own another, which is to divide Christ, and hath ever been from the beginning that main bar of infidelity that shuts men out from entring into that rest of God, *Heb.* 4. 1. 2. 7. which is to interpose some good thing, yet to be attained by doing or suffering, that is not yet in its perfection in the state of a Saint of God; this is to reckon and account of our selves according to the proportion and measure of a Creature, and not according to the dimensions of the son of God, which is, and ever was that great contest between the Angel of God, and the Devil about the body of *Moses*, or incorporated state, according to law, whether it is to be measured according to the periods and limitations of the Creature, or according to the illimited and immense condition, and incomprehensible state of the son of God, *Zach.* 3. 1. 2. *Iude* 9.

Again, if we interpose a thing that is evil between God and the perfection of his Son or Saints, as sin, Devil, fall of man, terrours of the law, spots and breaches in our sanctification, stains of conscience, and the like; then we either adde unto the death

of Christ, who is a lamb slain from the beginning, *Revel.* 13.8. who was made sin for us, or in our nature, in them that perish, proportionable unto that righteousnesse of God, which we that beleeve are made in him, or in that nature divine, which is infinite, and therefore neither sin nor righteousnesse can admit of increase or diminution, 2 *Cor.*5. 21. 2 *Pet.*1.4. Christ then having perfectly suffered, the just for the unjust, nothing is to be added thereunto, under the pain of making his death ineffectuall, 1 *Pet.*3. 18. which it is in every one who makes it not perfect, infinite, and all sufficient. And if the evils we bring in be such as concern us, and not the son of God, then we take them up upon our selves, as we being the saviours and deliverers of our selves, being out of that proper state and condition of the son of God, and so deny the death of the son of God to be that which it is; namely, to comprehend and comprize a Ievill whatsoever, as his life comprehends all good, and so take upon us to bear our own burthen in that state of death, and of the damned for ever.

And thus false Interpreters bring in a Tree of the knowledg of good and evill, to be communicated with, in the perfecting of the word and work of God which is the way of the Serpent in his seed at this day, which ever kils and murders the true Prophet in not suffering the life and Spirit of the word of God to come forth and appear, which life is ever taken away by them, to raise up, advance, and maintain the life of the flesh, in all the lusts, pride, glory, power, and abominations thereof, according to their present state, as they can stand with the rank and station wherein they are set, or serve in way of further preferment. Therefore saith Christ, *Behold*, that is, look up and wonder, to your astonishment and overthrow for ever, for so much the word, Behold, imports in this place.

I send unto you, saith he, *Prophets*, &c. the persons to whom he speaks here, are false Interpreters, who judge falsely of the word and work of God, whether in themselves, teaching and declaring it to others; or approving it from others, it matters not, it is alike detestable in all; the Serpent divulging, and the woman approving, is all one in this point; and to parties of this rank

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and quality, the ſon of God utters theſe words, *Behold I ſend unto you Prophets, Wiſe men, and Scribes*, which are all taken in a good ſenſe, as good and holy men (in this place) ſent from the Lord our righteouſneſſe; from whence this queſtion may be moved; namely, how the word of God by good men, yea, by the Son of God himſelfe may be ſaid to be ſent to wicked men, yea to falſe Interpreters thereof, which ſpirit of falſhood is never found but in the Devil himſelfe.

1 This point narrowly ſcanned, may breed ſome commotion in the mind of man; for if God ſend his word unto the wicked, which hath ſalvation in it, then if he deal plainly with them (whoſe nature it is ſo to do) his intent is to do them good thereby, and to ſave them; and if ſo, then ſalvation depends upon the will of the Creature, in the approving or diſallowing, in its reception or rejection thereof.

2 Again, if God do not intend their ſalvation, that is, of theſe wicked Scribes and Phariſees unto whom he ſends it, then he may ſeem to pretend one thing in ſending it unto them, and to intend an other, which is deceit and therefore he being a God of truth, which cannot lie or feign a thing to be which is not, it may ſeem that he ſends his word only unto the elect of God, which is contrary unto this expreſſion of Chriſt; but the ſon of God being one, it is at unity in all his enterpriſes.

3 Furthermore the waters may ſeem to be troubled in this point, in regard that the word of God was never ſincerely expreſſed, as the word of God ſent from him, but by one who is of the faith of Ieſus, made one with God by vertue of that covenant of grace in Chriſt; for in other way, the Lord never ſent, nor uttered himſelf in his own language, and upon his own proper terms, for otherwayes it is not the word of God, but the word of man, which is naught, and brings to naught.

Therefore if the word of God be ſent by a Prophet, a Wiſe man, or Scribe, men that are godly and holy, as the word is holy, being one with it; for the word of Chriſt never appeared, nor uttered it ſelf, but in and by the ſpirit of man, for if it come not from him in whom God and man conſiſt in one, it is not

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the word of Christ; how then can it be sent to all wicked men seeing as many men live and dye, and a godly man never cometh nigh unto them; yea it may be as is like, people and nations; if we look but upon the *Moores*, *Indians*, and *Barbarians* in these our dayes; doubtlesse it is and hath been the ease of many thousand men in the world, never to hear a Prophet, and holy man of God speak, although Scribes and Pharisees may speak plentifully for their own advantage, as also many Infants dying before they have the use of reason; a godly man therefore can never be sent or expesse himselfe unto them.

4 Add further, the voice of Satan never uttered it self, but as man was really considered therein: so it was in *Cain*, in whom Satan is said to be a murtherer from the beginning, and so he is in all who wander in that way of *Cain* unto this day: how comes it to passe then that Satan is said to tempt the Saints when no wicked man is found near, nor seems to know thereof? for the heart of man is deceitfull above measure, who can know it, save only the Lord who searcheth the same? *Ier.* 17. 9, 10. And every man is said to be tempted, when he is drawn aside of his own lust, *Iam.* 1. 14. and Christ was tempted of the Devil, where we read of none to be in that place, (but wild Beasts at that time) saving himselfe and Satan, *Mar.* 1. 12. for at Satans departure the Angels are said to minister unto him, *Mat.* 4. 11, if then Satan tempt not, but in the wicked men of the world, how could Christ be tempted, and no wicked man there?

Answ. For answer therefore unto the question propounded, to clear the point to our understandings, we first addresse our selves to lay down certain conclusions, whereupon to build the answer, in the confirmation thereof.

1 First, that it is the word of God, whereby God and man become one; for by the word of God alone, all things are accomplished and brought to passe: *He spake, and it was done, he commanded, and it stood fast, Psalm.* 33. 9. it is the word that made all things, and it is the word that conserves all things unto this day, *Psalm.* 119. 89. 90. 91.

Now the word of God is the will of God, and the will of God is the law of God, as the word signifies, where it is said,

Thy

Thy will be don, may as fitly be read, thy law be don, *Mat.6.10.* and there is no law without a relation; therefore the word or will of God, which is God himſelfe, never was conſiderable nor did acknowledge or own it ſelfe, but in that relation of God and man in Ieſus Chriſt, for that which is not all things, is not God, and he cannot be a Creature as well as a Creator, but in Chriſt, he cannot be death as well as life, but in Chriſt, he cannot be in time as well as eternall, but in Chriſt he cannot be a ſaved as well as a Saviour, but in Chriſt, he cannot be a ſon as well as a father, but in Chriſt, no, he cannot be that mutuall eſpouſall, ſo ſet forth in their ornaments in that ſong of ſongs, which is *Salomons*, to bring forth his own proper offspring in the fruits of righteouſneſſe, but in Chriſt, ſo that the Almighty and illimited one, not ſubject to time, ſtretcheth out it ſelfe unto all times, taking into unity mans nature or manner of being, who is truly ſaid to be in time, and in that unity, the word of God doth conſiſt, and out of it the creating vertue, and ſaving power of the word of God never uttered it ſelf, nor was the will or law of God, or God himſelfe ever known or found out of that conſiſtence of God and man in one undivided act or being; he was never God without an act, nor was he ever act without being God, his operation gives form to Chriſt, and the form of Chriſt is the word of God, *by whom, and through whom, and for whom are all things*, *Rom.*11.36.

The ſubtle Philoſophers of this age, who cunningly work in that art of the Magicians, or Wiſe men of *Egypt*, in going about to deſcribe God by the delineation of ſeveral names and attributes, in a ſimple divine eſſence or being, without reſpect unto, or any union had, with mankind; theſe are pure and abſolute Atheiſts and denyers of God, in that they preſcribe a ſtate of divine being, wherein the ſon of God, as Ieſus Chriſt, is neither reckonable, nor of any uſe; this is as abſolute and abominable Atheiſme, as to conclude that the Creature, that is, the whole viſible Creation, did produce it ſelfe, and give it ſelf form and motion, without the Almighty power of an infinite and eternal God, for to deſcribe or bring to light the Creator in any thing without reſpect unto the Creature, is all one as to deſcribe and bring forth the Creature without reſpect unto a Creator,

and how abominable that is let all men judge, the one is the doctrine of the Prieſthood of the world in their catechizing, orthodox, evangelized divinity, and the other is, the doctrine of the Sooth-ſayers and Star-gazers, in their Aſtrological and prophetical fictions, both of them alike deceiving the world in all ages thereof, *Iſaiah* 47 13. 14. 15. *Dan.* 1. 20. *Dan.* 2. 27. 28.

2 A ſecond concluſion for the anſwer of the queſtion propounded is, that the word of God never uttered it ſelfe, but as it layes it ſelfe in a twofold fountain: for it could never utter it ſelf, in that ſimple and ſingle boſom of eternity, for ſo there were not any thing to utter it ſelfe unto, and then there can be no publication thereof, and therefore muſt be founded in a creature to ſpring up from thence: therefore the Pſalmiſt affirms, that *out of the mouths of babes and ſucklings thou haſt founded ſtrength*, *Pſalm* 8.2. that is, thou haſt not only eſtabliſhed and grounded all thy praiſes, there, but thou haſt fitted and made them moſt perfect in that way, as the greeke word *Katertiſo* ſignifies, which the Apoſtle uſeth, *Mat.* 21. 16.

A like phraſe is uſed concerning the enemies of Chriſt, they ſet themſelves, and take counſell together, that is, (as the words there import) they have laid their plot and foundation, as perſons united to accompliſh their deſigns, *Pſalm* 2.2. ſo God hath laid the platform and foundation of the manifeſtation of himſelfe in all his wayes and works whatſoever in Chriſt, the weaklings of the world who have no helpe of man at all, that they can any way depend upon, *Pſalm* 146. 3. 4. *Pſalm* 60. 11.

So that the word of God is laid and founded in the Creature, as truly as in the Creator, to ſpring up and utter it ſelf from the unity of them both, or elſe how came the Creature to exiſt, if the word of God did not ſpring up in it and utter it ſelfe thereby? only obſerve this, that as man was the laſt in the Creation, as the end and ſcope of all, who only was made in the image of God, even ſo the proper drift and ſcope of the word of God in all the reſt of Gods works runs properly unto mankind, as being that Maſterpeece of all Gods works, wherein

in the word of God only terminates it ſelf, and not elſewhere, as in any other Creature whatſoever in Heaven or Earth: for all the reſt of the Creatures are but as the hand in the Dyal, or ſound of the Clock, which proclame and point at time, which they themſelves are not, but may give true or falſe intelligence according to the skill of him who hath the ordering of them: even ſo all the reſt of the Creatures they point at, and poclame Chriſt, as another thing, than any, or all of themſelves are, and may give true or falſe intelligence according to the wiſdom or folly of that ſpirit by which they are managed, even as the word of God doth by true or falſe interpretation thereof, in the heart or mouth of him who hath the management of the ſame.

3 Thirdly, conſider that the word of God terminated in the Creator, and in the Creature, there is to be conſidered in the height and perfection of the one, and of the other, a diſtinct wiſdom, that is to ſay, a wiſdom peculiar to God, with reſpect unto the Creature, and a wiſdom proper unto man with reſpect unto God, by vertue whereof the ſame thing is formed and uttered in the wiſdom of the Creature, that is, in the wiſdom and knowledge peculiar to God, and therefore all things in the beginning are ſaid to be good, that is, acceptable and deſirable unto man, as well as approvable unto God, ſo that there is nothing in the viſible Creation that man can reject, or deſire to have annihilated, and not to be, if he knew but the nature, end and uſe thereof, with reſpect to himſelfe; therefore all things are ſaid to be good, both in mans account, and in the account of God, ſo that whatſoever man called the Creature, ſo its name was concluded to be by the Creator, *Gen.*2.19.20. And therefore the Apoſtle affirms of all men univerſally, the word is nigh thee, in thy heart, and in thy mouth, *Rom.*10.8. in order unto this, that mans wiſdom frameth alike thing unto it ſelfe, that the wiſdom of God doth, the one being the ſhadow without the ſubſtance, & therfore a lye & vanity, the other the ſubſtance in the vaniſhing of the ſhadow, and therefore truth and verity.

If the wiſdom of God expreſſe it ſelf in way of King and Kingdome, *Pſalm* 2.6. *Pſalm* 74.12. *Gen.*14.18. *Pſalm* 149.2. the wiſdom of man formeth and expreſſeth it ſelf in the like thing;

if the wisdome of God expresse it self in Priest, Prophet, War, Peace, Father, Son, Husband, Wife, Eating, drinking, marriage, giving in marriage, City, Town, Fort and Tower, Youth and Age, Labour or Rest, Night and Day, Summer, Winter, Seed-time and Harvest, Feasting or Fast, the wisdome of man naturally expresseth ir selfe in the same things, and so expects a Saviour in some, to whom power is committed above the rest, and an anointed in some of more worth than the rest, as they are constituted and appointed by the Creature, else they are not such; yea in all points of trade, Merchandize and Husbandry, mans wisdom speaks the same thing which the word and wisdom of God doth, *Ezek.* 27. *Prov.* 2.14. *Mat.*13.45.—48. *Isaiah* 28.24.-29. the same expressions therfore wherin the wisdom of God teacheth his people, are ingraven in the wisdom of man naturally, which Characters being taken for the thing intended by God, is nothing else but the wisdom of the Serpent which beguiles the men of the world, which Characters humane are by the wisdom of God in all the Saints of God, as that handwriting contained in ordinances, nullified, cancelled, and brought to naught, *Ephes.* 2 0 15. *Col.*2.14.— 19.

4 In the fourth place we conclude, that the word of God utters it selfe from divers principles, for according to the mind and wisdom of God in Christ, it utters it self from eternall and unchangeable principles.

If it utter it selfe in way of King and Kingdom, it intends one that ever reigns, *Dan.*7.27. *Heb.* 1.8. if in Priest, he ever lives to make intercession, and is after the order of *Melchizedeck*, *Heb.*7.2.25. if in Prophet, he ever foresees and interprets the Vision; if in Father, he is that ancient of dayes, *Dan.* 7.9. if in Son, his birth-day is from the womb of the early morning, that is, before the hils and mountains were made, *Psalm* 110. 3. *Psalm* 90.1.2. if it speak of life, it lasts for ever; if of death, it is eternal; if of Captain, it is he that leads captivity captive, *Ephes.*4.8. and if it speak of war, it is that which never ceaseth, 1 *Pet.*5.8.9. *Jude* 3. Although *Melchizedeck* knows how to reign in peace, as in *Salem*, in *Abrahams* conquest and victory, when all the Kings of the Nation are in strife, and at enmity, *Gen.*1 ;.

But

But the wisdome humane utters it self upon principles momentany and transient, as now man is clothed with the righteousnesse of the Son of God by faith in Christ, but in the beginning man stood just before God, in a certaine innocency, which was not that righteousnesse of the son of God, Iesus Christ, therefore transient, it is past away; for the righteousnesse of God is sufficient for the Saints, and then all other is superfluous; neither was there ever any other but such as is coyned by the Pharisee; so also it saith now the Saints are in light, but there was a time when they were in darkness; now they are converted and alive unto God, but there was a time when they were dead in that respect; now they are under sin, but at such a time there was no sin, that is, in the time of that false and counterfeited innocency; now the Saints are remote from Christ, but a time will come when they shall be near him; now they have faith & hope, but then they shall have need of neither.

Yea, they make Christ a momentany and transient thing, saying, that now he is one with mans nature, but the time was when he was not one with it, nor had any use thereof; as also they affirm that now he is alive in the same sence, wherin he was said to be dead, according to the proper intent of the word of God, which makes him a transient and changeable son, sometime alive, and sometime dead in the same respect in the intent of Scripture

Yea these men make God himselfe according to their Philosophical description of him, to be a transient and changeable God, for they teach that he was once well pleased with mankind universally without any exception, but in the fall he was displeased with them, which is to make a change in the Allmighty, and that now he is offended and displeased with his Saints on earth in many things, till repentance hath wrought peace again, but the time will come when he will be well pleased with them in all things; yea, and that he was once well pleased with the Divell, but now he is at enmity with him, which enmity against Satan therefore cannot be eternal, and so there is a dislike or disowning in God which is not eternal, God then is not like himself, nor suitable to his own nature; therefore by the doctrine springing out of these humane principles, for it

makes God momentany and transient, and in such principles consists the spirit of that old Serpent the Devil and Satan from the beginning untill now, and the more studiously men exercise their thoughts upon such grounds and principles, the further they wander out of the way, and stray from God, in the sight of all good men, making it clear and manifest unto whom they belong, and of what brood and off-spring they are.

5 The fifth conclusion is, that the word of God is of like concernment in all men, and takes hold of them with like force, whether it be laid in the way of the blessing or of the curse; for it is of like concernment to maintain and uphold the principles of the Creature, that it is to maintain and uphold the principles peculiar to God; for if the principles of the Creature were not upheld to their height, which argue themselves into the place, office, and seat of God, 2 *Thes.* 2. 3. 4. then there were no place for the curse, and then the redemption of Christ were without vertue, in that it delivered from no wretched nor cursed condition, and then praise-worthinesse due unto God should cease, having no matter, nor cause from which to take place.

Again, if mans principles were not maintained, as well as the principles peculiar to God, the word and work of God should faile and be extinct; for the word of God never utrered it self, nor did the work of God exist, but in order to Gods wisdom framing the Son of man into its own likenesse, making him in conformity with it selfe, which is the state of the Son of God Iesus Christ, as also the wisdom of man framing the Son of God into its own similitude and likenesse, conforming him into the proportion of naturall and earthly principles, which is the state of Antichrist, that son of perdition, and if either of these should fail, the word and work of God should faile, which are as durable as God himself, *Psal.* 119.89.90.

The word of God therefore takes hold of all men, yea of whole mankind with like authority and force, both in way of the curse, as also in the way of blessednesse, for each maintains its own proper principles as upon life and death; for incase mans principles and reasonings should take place, and beare sway in a Saint, the life and spirit of God should be extinct, and

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if the wisdom and argument of the Son of God should take place and bear sway in any wicked man, then the spirit of Satan whereby he lives would be extinct, so that each of them hath the force and authority of life and death upon them, than the which a greater bond cannot be; for if the force and authority of the word of God were not of like power in point of wrath in the way of the curse, as to hold proportion with the word of blessing and peace, then could not the word of God hold proportion with it selfe, which must of necessity be in all things, of an infinite and illimited force and authority.

6 In the sixth place we conclude, that the word of God hath ordained & necessitated it self to come unto all men in way of interpretation and that in all its expressions and intimations whatsoever, because it speaks and utters it self in mankind from divers principles, and therefore the word must be interpreted or translated out of one into another, that is, out of one proper speech or language into another, and the very formings and fashionings of the heart is the proper speech or language of man, therefore the abundance of the heart is that which he speaks, *Mat.* 12. 34. Now God hath taken up all things of man as he hath respect to all Creatures, to utter and reveal his secret wisdom and counsel by in Christ, the spirit of God therefore in the Saints, takes out the minde and meaning of God from that originall Copy naturally written in the Tables of stone, in all mens hearts, and translates it according to that wisdom of God in Christ, into the fleshy Tables of the heart, fitted to receive the impressions of God, by the removal of those stony, strong and earthly apprehensions and conclusions which man naturally conceivs and concludes within himselfe from the word of God; so that Gods true intent according to the dictate of his spirit being taken out of that husk or shell, wherein it is expressed, is no more the language of the flesh, but of the spirit, and this is of necessity to be done in the conservation of the Spirit and life of Jesus Christ, the Son of God.

Again, the spirit of errour and false interpretation takes out of that originall copy of the wisdom of God that law of

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the ſpirit of life in Chriſt, and tranſlates it into principles and concluſions humane, proper to the thoughts, device and invention of a Creature, terminating the mind and will of God in things limited by time, place and perſon, things tranſitory, which cannot hold proportion with the Son of God, and by means of this tranſlation, it is no more the language of the ſpirit, but the language of the fleſh, and ſo the dictates of the Serpent, the mind and will of Satan, who captivates man by the luſts of his own heart, 2 *Tim.* 2. 26.

Furthermore, the word of God is not the word of life without interpretation, as it is tranſlated out of death into life, therefore he ſaith, *Thou wilt not leave my ſoul in Hell, neither wilt thou ſuffer thy holy one to ſee Corruption*, *Pſalm.* 16. 10. Neither is the ſpirit of God, a ſpirit of Revelation, nor hath the honour of opening the mind of the father, in any, without this grace of interpretation, whereby man is conformed unto the image and ſimilitude of the Son of God.

Add further, that man cannot lay claime to his proper being and prerogative (as he is wicked) namely, to be wiſer than the beaſts of the field, or to have dominion over the inferiour Creatures, but as he tranſlates the excellencies of God into his own humane principles, and thereby exalts himſelf as Lord over all the works of Gods hand, and by this his tranſlation he interprets the word of God in direct oppoſition unto Gods true intent, and proper meaning, in that originall Copy of Gods wiſdome in Chriſt preſented unto the world, and hereby are the principles of humane wiſdom ſet up to bear ſway in the world, in the vilifying of the wiſdom of God in Chriſt, by which means the life of Satan is continued in the ſons of mortall men.

And this interpretation is by tranſlating one tongue and language into another, which cannot be done but by preſenting the originall Copy which by this means is caſt aſide and vilified, as to be no more imbraced nor accepted, and in this preſentation of the original Copy of the wiſdom of God, which cannot but be acknowledged by all men, ought to be magnified, and ſubmitted unto by all, doth the anſwer of the queſtion propounded conſiſt; for in this repreſentation of the wiſdom of God

God unto mankinde, contained in ſuch, yea the ſame expreſſions written upon every mans heart herein, doth the ſpirit of the Prophet, the Wiſe-men and Scribes viſit all the wicked of the world; yea there where never good man bodily appeared, and in their rejection of the wiſdom of God, and imbracing the wiſdom of the fleſh, they kill the ſpirit of the Prophets, perſecute and evilly intreat them, to their own deſtruction, and finall overthrow.

So that the word of God in way of the curſe, as it utters it ſelfe in the principles proper to a creature, cannot take account of it ſelfe in the conſervation of thoſe principles and aptitudes, but as it terminates the mind of the ſpirit of God in them which is an utter ceſſation of the proper language of the Son of God, and killing of the ſpirit of the Prophets, of which ſpirit and ſtate of the Son of God, there is not one Prophet, wiſe man, or Scribe in Gods eſteem and account ſuffered to live in the world; for the ſon of God reckons and accounts of himſelfe, only according to that wiſdom, which eternizeth all things in his eſtate and condition; for though the Son of God be a Creature, as well as a Creator, yet his eſtate, through that unity of both, is an eternall eſtate and condition, ſo that the ſpirit of the word of God, is ſent unto, and preſents it ſelf to all men whatſoever, in the very ſame things themſelves ſpeak, as that the moſt Excellent is to have the preheminence, who is the Author of all things, and the end of them alſo; and if this be but granted, which no man can deny (for *Pharaoh* in his ſober mood will acknowledg Gods preheminency) of what worth, or of what excellent uſe then ſhall any temporary thing be accounted, or appear to be, if God have preheminence in wiſdom, power, authority, riches, peace, plenty, friendſhip, and the like; every thing in him is full and compleat, in whomſoever he communicates the ſame, where then is there a vacuum found for, or a neceſſary uſe of, the glory, wiſdom, power, authority, friendſhip, riches and proſperity of the world, to make the Saints of God more honourable proſperous or excellent, than that wherein their proper being doth conſiſt, which the world cannot give, neither can they take it away, nor work a diminution thereof in the leaſt.

Note hence, that in regard the glory of the Creature is of

nouſe, but altogether blaſted and withered as graſſe, whereſoever the ſpirit of God breaths as a North wind, and as the South wind upon the garden of God, that the Spices thereof may flow out, when the beloved comes to eat his pleaſant fruit, *Iſaia* 40.6.7.8. *Iames* 1.10. 1 *Pet.*1.24. *Cant.* 4.16. Therefore it is, that the wiſdom of the Creature, to exalt fleſh, in preferring it before the life and ſpirit of the Lord Ieſus (who lives for ever) terminates the word of God in carnal and terrene things, according to its own principles, whereby it preſerves a carnal and ſenſual life in its ſelfe, contradictory to the life and ſpirit of the ſon of God, and the ſpirit and life of all true propheſie or ſound interpretation of the word of God, and ſo quencheth the ſpirit, and deſpiſeth propheſie, 1 *Theſ* 5. 19. 20. purſuing carnal doctrine and bodily exerciſes upon the life and death of his ſpirit, being engaged and bound over thereunto by the carnall Commandement, Cuſtoms and Traditions of men, and thereby expungeth and evacuateth the life and ſpirit of the Scripture which is the life and ſpirit of the ſon of God, who is the only Prophet of the Church ſingularly conſidered, and all the Prophets of the Church, in a true and real diſtribution, and plural acceptation, according to the minde of the Scriptures, *Canticles* 1. 3.

We conclude then in order to the queſtion, that no man can carnalize the word of God, out of the Characters written in his own heart, *Rom.*2.13.14.15.16. (in which expreſſions, the ſpirit is involved) but his heart is touched with a higher thing than himſelfe can form in his preſent act, therefore Chriſt is ſtill to come, or hath been here, but is departed in the judgment or doctrine of a carnall Iew or Gentile, and takes not a perfect and real form in any thing they do or ſay; but ſomething is of a higher nature which theſe ſteps are aſcending unto: ſhall we think that men conſtituting a Church of a company of people who were no ſuch thing the other day, and in a few years following it ſhall come to nothing, are not touched with ſomething of a higher, more excellent, eminent and durable nature, which this is only a help or ſtep to attain unto; ſhall we think that men exerciſed in ordaining officers, for their defence, ſafety, honour, and inſtruction, are not touched with higher things

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which these lead unto; shall men be exercised in bread and wine and water, chewed with the teeth, taken into the natural stomack, washing and dipping the naturall body, which food perisheth, which water slideth away; are not these men touched with matters of higher concernment then any of these things are, or ever can be?

These touches and intimations therefore are the visitations of the spirit of the true Prophet, sent unto these wicked, hypocritical and dissembling Scribes and Pharisees, the blind guides of the world, whose vilification of the spirit in preferring carnall Rites and Ordinances, is the rejection, persecution, and killing of the spirit of the true Prophet, maintaining nothing but a dead carkasse of Religion, or dead bulk or body of the Scriptures in the world, for their own gaine, honour, cruelty, and contriving of means, and making of engines and instruments to exercise their enmity upon the spirit of true prophesie and interpretation, in the person of whomsoever it appears in the world, and herein consists the very root and rise, the seed and off-spring of the Serpent, which is the Devil and Satan in his operations in the men of the world as at this day.

Observe further in this point, that the word of God as it utters it selfe, according to Gods wisdom upon principles proper to the eternall Son of God, cannot take an account of it selfe in the conservation and maintaining of them, nor can it speak its own proper language, but as the originall copy out of which it is translated presents it selfe, which is the letter of the Scripture, the characters written upon mans heart, the very engine and instrument of Satan, whereby he exalts himselfe; whereupon the spirit of revelation is necessitated unto interpretation, taking out the mind of God in rejection of the will and wiles of Satan, and so becomes an interpreter one of a thousand, to declare unto man his righteousnesse to be such, as becomes the only begotten Son of God, *Iob* 23. 23. 24. translating the language of the Creature, into the proper wisdom and speech of the Son of God, in whom the proper language which man naturally speakes, with respect to the word of God hath no place, nor do humane principles bear any sway in him at all; therefore when the Mother of Christ, according to the flesh would have

had his glory to have appeared at the marriage feaſt (in *Canaan* of *Galilee*) to the end, to lift up ſuch relations, he ſaith, *Woman what have I to do with thee, my hour is not yet*, *Iohn* 2. 1. 2. 3. 4. that is, my glory conſiſts not in any of theſe things, nor never ſhall; therefore cals her woman, as not acknowledging naturall relations, as coming within the account of his proper time and oration.

Humane principles therefore in the intent and extent proper unto them, have no place in Chriſt no more than the Devill himſelfe hath, who hath no part in him, *Iohn* 14. 30. But there is an utter ceſſation of them, both in reſpect of their proper progenitor and off ſpring, and are cancelled as that hand-writing of Ordinances, which is againſt us being nailed unto the Croſſe of Chriſt, *Coloſ.* 2. 14. which otherwiſe are that partition wall ſet up and interpoſing themſelves between the ſons of men and all that power glory, comfort and vertue proper unto the ſon of the living God, *Epheſ.* 2. 14. and in this tranſlation or interpretation of the letter of the Scripture into words of ſpirit and life, doth conſiſt the very root and riſe, ſeed and off ſpring of that bleſſed ſonſhip, which is of faith in the Son of God, which is not done without the preſentation of that language or copy, out of which it is tranſlated, or that ſtate from which it is delivered, which originall language or condition (in them of its own proper houſe) thus preſented unto the ſon of God, hath in it the power of darkneſſe, the gates of hell, ſubtilty and wyles of the Devill, *Epheſ.* 6. 12. *Coloſ.* 1. 13. *Mat.* 16. 18. *Epheſ.* 6. 11. having a ſufficient power to ſubdue and overcome, being it is exerciſed towards a man, who by nature (in that reſpect) as he cometh from the Earth, hath the ſame principles whereby Satan exalts himſelfe, and wherein he exerciſeth all his ſubtilty, power and authority, in the hearts of men: But it is preſented alſo to him, who hath the wiſdom, power, and ſpirit of God, by which he overcomes the wiles of the Devill, quencheth the fiery darts of Satan, ſuppreſſing the gates of Hell, and ruinates the powers of darkneſſe, without which wiſdome, power and ſpirit of God, it were impoſſible to eſcape, *Mat.* 24 24.

And thus the Devill tempted Chriſt in the wilderneſſe where

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no man, but only wilde beasts are said to be present with him, *Mark* 1.13. And yet no temptation of Satan can appear, but as God and man are both concerned therein; for the letter of the word, which is the proper language of man, is never taken up by the Devill, or by an Idolathite (for they are one) 1 *Cor.* 10.19.20. but by or in the expunging of the spirit, and proper intent, whereby God and man become one, according to carnall and humane principles which is Satan, or that son of perdition, as really as man being made one with God according to the divine and godlike principles, is that holy son of God.

Now the conquest of Christ consists only in the translation or interpretation of such carnall principles and argumentations, so alledged in the language of the Devill, and urged against the man Christ for his overthrow into those spirituall and eternall principles proper to the Son of God, productions proper to the intent of the spirit of God, and that whereby that mystical body of Christ doth eternally consist, which is the proper and only way and means of conquest in all the Saints of God, of whom and not else it doth consist, who are *one body, and one spirit, one mind, and heart, speaking the same thing, knit together in one judgment, Ephes.* 4.4. *Colos.* 2.2. *Phil.* 1.27, 1 *Cor.* 1.10

Againe, the spirit of the Scripture never utters it self, but as one with man, out of which consistence it never speaks, in which it brings mans wisdome and proper principles to nought, 1 *Cor.* 2.6.8. and according to this consistence it utters it selfe in its solicitations of the wicked in all the world, for reason cannot give it selfe a being, conservation and continuation, but in order to an infinite and allmighty power, and therefore the word of God as it presents it selfe unto wicked men in all ages of the world, hath in it self sufficient power and authority to subdue and win them unto God, because it speaks to them in whom God is, as really as man is in Christ, who is by nature of a gracious, propense, and yeilding spirit unto his own voice, even as it is said that *the spirit of the Prophets is subject unto the Prophets*, 1 *Cor.* 14.32. and therefore it is an allmighty power of darknesse, and that infinite force of the curse of God, changing the glory of God into a corruptible thing through this false interpretation (to the extinguishing in themselves the spirit of

Jesus, that spirit of grace, and word of life and salvation) which hinders the good and happy successe of this solicitation given by God, *Rom* 1.23. *Psalm* 106.19.20. So that God is in the wicked, who is by nature ever in readinesse to yeeld himself to his own voice, and to be taken with the solicitations of his own spirit, yet in the wicked it is rejected by *the power of the God of this world, who blinds the minds of the infidels, lest the power of the glorious Gospell of Christ should shine in them*, 2 *Cor.* 4.4.

So in like manner man is in that state of Christ tempted by the Devil, who by nature in respect of his own naturall propensity is as readily won, and yeilding unto Satan, as *the sons of the coal are apt to fly upward*, *Iob* 5.7. but by that allmighty power and wisdom of that spirit, proper to the Son of God, they are rejected, vanquished and overcome unto perpetuall victory and triumph, *Hos.* 13.14 1 *Cor.* 15.55.56.57. And in the one, and in the other of these visitations, the one unto life, the other unto death, the blessing and the curse of God are reserved and kept in motion and exercise for ever.

And in one of these, namely the true translation and interpretation of the word of God, which renders unto God his proper due and right in all things (as being of him, and for him and to him) the exaltation and exercise of Christ, (as the only begotten of God, and heir of all things) doth consist. And in the other, namely the false translation and interpretation of the word of God, doth consist the imployment and downfall of the devill, who cannot abide the truth, who is that son of perdition and destruction; and by this means becomes that deaf Adder, who will not hear, no though the Charmer charm never so wisely; that is, though the word of God be presented unto him as a sweet and melodious song of salvation speaking the very same thing which man utters in his own heart, and it is that which unites and ties all Creatures to consort together; namely, uttering the same voice, being of the same language, and thence it is that Charmers use the same voice, note or tune, which the Creature hath whom they would charm, or allure to come out of their affected Course or Thickets wherein they have hid themselves, as man in his guilt did in the beginning,

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*Gen.*3.8.9.10. Yet will not the wicked hear, but by this earthly translation, and falſe interpretation ſtops his ear, leſt the word of life ſhould take hold of him to work him thereto, that ſo he may retain his own language, in his own proper conſtruction and principles, together with the poyſonfull and cruell practices, properly accompanying and appertaining thereunto, ſtill ſilencing in himſelfe, and putting to death the ſpirit of all true propheſie and righteouſneſſe of Saints by Ieſus Chriſt whom he crucifies, *Heb.*6.6. which he can no more ceaſe to do, nor depart from, than he can ceaſe or depart from his own being; for every wicked man (that prevaricates the law of God, and teacheth men ſo to do) *Mat.*5.19 is habituated in the aptitudes of Satan, and not of the ſon of God, *John* 8.44. and of ſuch certainty and voluntary choice, is the curſe of God founded in all the proper authors and ſubjects thereof.

And ſo much at this time, in anſwer to that queſtion, how God ſends his meſſage and Miniſters to wicked Scribes and Phariſes, and yet neither ſalvation nor deſtruction depends upon the will of man as he is ſimply a Creature, nor doth God tender ſalvation beſides his intent to the wicked, the Divell not excepted, no more then Satan tempted the ſon of God beſides or contrary to his intent to overcome.

The next point noted in the Text is the party ſending theſe Miniſters and Meſſengers, and that is Chriſt; *Behold I ſend unto you, Prophets, Wiſe-men and Scribes*, in which words Chriſt ſecretly inſinuates his own proper ſtate and condition, manifeſting his wiſdome and skil, in that he tranſlates the ſpeeches and practice of theſe wicked and deceitfull Interpreters into a ſpirituall and heavenly reſpect and relation in himſelfe, that as they relate themſelves unto their fathers, who they confeſſe to be Murtherers, and ſo bring guilt upon themſelves, as they are their off-ſpring; ſo Chriſt relates himſelfe unto God that heavenly father, and makes himſelfe one with him, as appears by the conferrance of the Evangeliſts, for *Luke* hath it thus; *Therefore ſaid the wiſdome of God, I will ſend them Prophets and Apoſtles, Luke* 11.49. or as the word will bear, the wiſdom of God *ſaith*, in the preſent tenſe, as being a preſent and continued act;

act; and *Matthew* hath it, *Behold I send*, plainly declaring the wisdom of God and himselfe to be one and the same thing, and Gods act in sending, and his own, to be one and the same power and authority to invest into office such Messengers; so that whatsoever the wisdome of God is, or what it hath done, the man Christ is the same; what platform it hath laid, what it hath devised, contrived, counselled about, uttered and brought to passe from the beginning, that the man Christ Iesus is, it is his own present estate, and his own proper and peculiar act; therefore Christ is called *the wisdom of God, and the power of God*, 1 *Cor.* 1.24. *Prov.* 8. *Prov.* 9.1.2.3.4.5. and therefore must be one with God in the root and foundation of all things; for it is not another wisdom that gives being to the man of God to be that which he is, than gives being unto God himself to be that which he is, for he is not (in his own proper nature & being) but in Christ, therefore Christ assumes most justly the same title that God gives to himself when he sends *Moses* to *Pharaoh* in *Egypt*, say, saith he, *I am* have sent thee, *Exod.* 3.14. so Christ saith to the wicked Jews before *Abraham* was, *I am*, *Iohn* 8.58.

Whatsoever therefore the wisdome of God hath said, and whatsoever hath been wrought and accomplisht by it, is all reckoned, and really accounted upon that mysticall body, and spirituall and holy being of Iesus Christ; what Prophets have been sent, what wonders have been wrought, what revelations and intercessions have been made, what deliverances and salvations have appeared, they are reckonable upon the true Interpreter and Revealer of the mind and intent of the Father of Lights, where or whensoever such an Interpreter appeareth; not only what hath been done in times past, and at present, but also what shall be effected and accomplished in time to come; therefore it is said, the wisdom of God *said*, as in time past, *I will send*, as in time to come, and *behold I send*, as an act in present being, and operation, compare *Luke* 11.49 with *Mat.* 23.34. and so much for the insinuation of the state and dignity of the party sending.

Secondly, observe who they are that are sent: *Matthew* saith Prophets, Wisemen and Scribes, and *Luke* saith, Prophets and Apostles.

First, he sends Scribes, that is, such expounders of the Law, as

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are taught unto the Kingdome of Heaven, bringing out of his treasury things new and old, *Mat.*13.52. Such as bring forth, and lay open the originall Laws and Records of the Kingdome of God, as they were first founded and laid in the beginning in that platform and pattern seen and discerned only in the Mount, *Heb.*8.5. *Act.*7.44. *Exod.*25.40. Such a one as *Ezra* the Scribe, who brought out the Laws and Records of the house of God, at the peoples return out of *Babylon*, declaring plainly that original difference and unmeasurable distance that is between the appointments and exercises proper to Gods house and Kingdome, and those Ordinances and institutions of *Babel*, according to which the people of God cannot tune an instrument to make any melody unto the Lord in a Song of Zion; and all the people wept for joy, to behold their ancient right and inheritance, in point of their glorious interest in the law of the spirit of life, in opposition to the letter that kils, that building of *Babylon*, *Ezra.*3.10.11.12.13. *Ezra.*7.6.11. *Neh.*7.4.—8. *Psalme* 137.

Such Scribes Christ sends to visit the world, yea to confound the hypocriticall and dissembling Scribes thereof, who prefer *Babylon* in the land of *Shinar*, before *Zion* the Mount of God.

Secondly, Christ sends Prophets, that is, such as foretell what shall come to passe in the last dayes; yea, how these sent ones of God shall be entertained by the men of the world, to the end thereof; For they are Seers to see a far off; yea, what is to be in the utmost times, and farthest off lists of eternity in respect of time to come, 2 *Pet.*1.9.20.21.

Thirdly, he sends unto them Wise-men, that is, such as have the spirit of wisdom, whereby they have sufficiency of skill to gather up the first foundation & rise of things, so as to give them a reall being and exercise in the present time, according to the proper scope and true intent of the Scriptures, in what soever they expresse themselves; therefore it is that Christ saith, *before Abraham was, I am, Iohn* 8.58. and the gift of Prophecy, which went *before* of *Timothy*, is to be in exercise in his present ministry, 1 *Tim.*4.14.

As also by this spirit of wisdom, the man of God knowes how to cause the acts of eternity (with respect to things to

come) joyfully to face about, and ſwiftly to countermarch to our preſent ſtation, and to exerciſe themſelves in the preſent poſtures and operations wherein we are converſant, *Ezek.* 12.27.28.

Therefore it is, that *Luke* differeth the phraſe, abridging them into Prophets and Apoſtles; Now we know that Apoſtles are Leaders to uſher in the death, reſurrection, and aſcenſion of Chriſt, as eye witneſſes thereof; now an eye-witneſſe gives a real preſence to the things teſtified, becauſe his eye doth communicate in the things, elſe is there no ground of certainty for judgement to paſſe, either in order to abſolution or of condemnation.

Alſo a Prophet, foretelling things to come, muſt likewiſe bring and ſtate them in preſent act and being; for he cannot be known to be a true Prophet, unleſſe the thing foretold be come to paſſe, *Ier.* 28.8.9. And the reaſon of all this is, becauſe the work of God is an infinite, eternall and undivided act (as himſelfe is) which illuſtrates and conſerves it ſelfe in pleaſure and delight in the Creature for ever, through the variety of operations, infinitely comprehended in that one ſimple and intire act; ſo that no time nor place, power, nor defect, can ever weave any thing thereinto, bearing another nature, or working to another end than that which this ſimple and eternal act hath infinitely framed and diſpoſed it ſelfe unto, *Pſalm* 33.9.10.11. And hence Chriſt brings in that perpetuated act of falſe interpreters of the word of God, in point of their entertainment of theſe Prophets and Apoſtles, who are thus unceſſantly ſent unto them; that is, *Of them ye ſhall kill, and crucifie, and of them ſhall ye ſcourge in your Synagogues and perſecute from City to City.*

1 they kill or murder them, as the word imports, that is, extort and take away (without, or againſt law) the life and ſpirit of the prophecies and doctrines contained in the word of God, of which Chriſt thus affirms; *The words that I ſpeak, they are ſpirit, and they are life, John* 6.63. and where the ſpirit and proper intent of the Scriptures is taken away and extinct, there the life of the Prophet is never found, but a dead carkaſſe of the law of works; ſo that a falſe Interpreter will not afford the word

word of God its proper place of breathing; for the ſpirit of the Scriptures is the proper life of Chriſt, which is in motion where-ever that is kept pure and preſerved, even from everlaſting to everlaſting; but theſe men ſtifle the word of God by confining it to times, as thus, ſuch parts of the word of God had their livelyhood and operations in the world, which is now paſt, and therfore not to be acted now, but only a ſpeculative or tipical uſe to be made thereof in our dayes, this is to murder the Prophet; alſo ſuch Scriptures are for our proper uſe to move & act by in theſe dayes, which were not in times paſt, nor hereafter ſhall be of ſuch uſe, this is to murther the Prophet. Again, ſuch Scriptures ſhal be in act herafter (as many things in the revelation of *John*) which are not now to be practiſed by us in our dayes, this is to kil the Prophets. Again, they ſtifle the word of God by peece-mealing and confining it to perſons, as that ſome places or parts of the word of God are to be acted by ſome perſons in place and offiee, but not by others of the People of God, wheras Chriſt gives like liberty and like reſtraint to all that are his for as they are all firſt-born of God, and Kings, and Prieſts unto God, ſo are they all Subjects and Servants of God and one to another, *Rom.* 12.5. Moreover they confine the word of God to places; as in ſuch places it is not now heard of, but in ſuch places the report of it is, whereas the Apoſtle affirms, that without all doubt or controverſie, *the ſound thereof is gone through the Earth, and their words unto the ends of the world*, *Rom.* 10.18.

Theſe are the wayes of ſtrangling and murthering the Prophets, by expelling the true ſpirit, and ſpacious intent of the word of God, in which life only doth conſiſt, and ever did, in reſpect of the true being, motion and contervation of the ſame, and to deny the word of God its proper and continued operation and manner of being in the Saints of God, is allone, as to deny the Son of God to be ever the ſame, which is to croſſe and thwart the verdict of the wiſdome and ſpirit of God, *Heb.* 13.8. and not to give Chriſt the extent of his life, in the ſimplicity and integrity thereof, in his operations, in all times and ages, yea, from everlaſting to everlaſting. *Pſal* 90 1.2. is to kill and take away the life of the Son of God, by meaſuring him according to the dimenſions of a creature, and not accor-

ding to God; for he is made of God unto us (or *in us*) that is, God is in the consistence, and the fulnesse of God gives being to that state of the Son, and not the things of the creature; so that *he is made in us wisdom, righteousnesse, Sanctification and redemption*, 1 *Cor.* 1. 30. and that of God, not of the Creature, it is the righteousnesse of God, and not a righteousnesse of a Creature, it is the wisdom of God, and not of a Creature, it is the holinesse of God, and not any thing proper to a meer Creature, and so it is the Redemption of the Son of God, and not of one of lesse worth, from all bondage, captivity and slavery, *that he that gloryeth, may glory in the Lord*, 1 *Cor.* 1. 31. or as the word is, that he that praiseth himselfe may praise himself in the Lord; that is, we are to praise our selves, or commend our selves in the things of God, and not of man; in the wisdom, power, riches, righteousnesse, life, peace, truth, and holinesse, proper unto almighty God, and not in any thing proper unto any, or all the Creatures.

For the word of God in the true and native signification thereof, was never expressed but by the Spirit of God, for that only knows the mind of the Lord, and searcheth the deep things of God, which none else ever did, neither can do, 1 *Cor.* 2. 9. 10. 11. 12. neither was the word of God ever resident, or rightly conceived according to Gods intent, but as in the minde of that Son of man, the man Christ, and if his spirit and life be not extended and maintained according to that form and comprehension of his mystical body (and otherwise he is not taught a spiritual, but a carnal Christ) 2 *Cor.* 5. 16. then is his life and spirit taken away; for not to give it to him, is to take it away, and so the true Prophet is slain and crucified; for deny a Plant its residency in the earth, and ye kill the Plant; deny a Fish her being in the water, and you kill the Fish; deny the spirit of God its reall residency and aboad throughout the whole Confines and Circumference of Christ his mystical and spirituall body, and you kill the spirit of Christ, and have murthered the true Prophet in your selves.

Count therefore, and reckon if you can, how many killers and murtherers of the Prophets there is extant at this day, who would be counted men that maintain their lives, and say, if we had

had been in the dayes of *Saul*, *Ahab*, *Iezabel*, and *Herod*, we would not have done as they did; or in the dayes of the Scribes, Phariſees, Elders Lawyers, and High Prieſts we would not have done as they did; the proper plea of all ſuch perſons as theſe were is to kill the ſpirit of the word & build up the tomb of the letter.

2 They do not kill, but crucifie thoſe that are ſent unto them, that is, they nail or faſten them to the croſſe, or to the Gibbet, as the word Croſſe ſignifies, or Gallows, which is the ſhameful-eſt Engines that mans wildom can deviſe, to erect to take away the lives of ſuch as are Enemies unto, or Troublers of a ſtate, a death fitter for a dog than a man made in the image of God, a ſenſible and intelligible man cannot but be aſhamed of his own kind (as he is a man) to ſee a man bearing his form and viſage to hang upon the gallows, it is the ſhame of man, and therefore Chriſt is ſaid to be made a curſe, in that he was hanged on a tree, *Deut.* 21.23. *Gal.* 3.13.

Now the crucifying or nailing of the man of God unto the Croſſe, or hanging him on a tree, is the greateſt ſhame can be done to the Son of God, which is by falſe interpretation of the word of God, placing the glory of God, a conſiſting in his humane offices and inſtitutions, which is indeed the proper ſhame of the Son of God, to account or eſteem of him according to any momentany or tranſient thing, whoſe Kingdome is eternall, *Dan.* 4.3.34. *Heb.* 1.8. and therefore not of this world, *Iohn* 18.36. for it affords nothing whereof a Kingdome of that nature can be compoſed or ordered, but is the very inlet of the curſe, and the proper maintainer thereof in the world, being that whereunto the ſpirit of the word is faſtened, unto the giving up of the ghoſt of all thoſe proper vertues & livelihood appertaining unto the ſame, in all thoſe who are proper actors, in tying the ſpirit and intent of the word of God unto the outward form of words, Grammatical and Logical conſtruction of the Scriptures, who teach, that the curſe conſiſts in being void and deſtitute of temporary Ordinances, power and glory had and maintained by ſuch inſtitutions, and that they are curſed, who ſeek to blaſt, and cauſe to wither ſuch manner of glory, in whomſoever it is promoted as chief to bear ſway, which is no more, but to follow the Lords direction in giving (*ceſar* his

due; in that which belongs unto him; *Matthew* 22. *verse* 20. where Christ brings in *Cæsar* in oppoſition unto God; and if all manner of good be due unto God, and belong unto him, we muſt give him the glory and right of it all, and then none belongs to any other; therefore the due of *Cæſar* muſt be all evill according to the nature of that ſpirit which thus comes to inſnare Chriſt, therefore nothing but pride and cruelty, ſubtle and miſchievous deviſes and enterpriſes is to be expected or looked for, from the world, wherever the glory of it bears ſway, and the image and ſuperſcription of the Son of God is not found, who is the brightneſſe of the glory of the father, which no man ever ſaw at any time, neither can a carnall eye behold it and live, *Heb.* 1.3. *John* 1. 18. 1 *John* 4.12. *Exod.* 33.20.

And therefore it is that the glory of the world (which is obvious unto man) doth vomit the ſpirit of the word of God out of their proper ſtate and condition, as an accurſed and pernicious thing, as an enemy to *Cæſar*, a Sectary Schiſmatick-babler, broacher of new Opinions, a fellow of no learning or elſe too much learning hath made him mad, an Allegorizer of the Scriptures, or ſpiritual Leveller, though he meddle not with temporary privileges and carnall intereſts; therefore it was that they hanged Chriſt upon a Tree, between Heaven and Earth, as caſt out of their juriſdiction, as being no part of their Kingdom and glory, neither in point of ſubjection, nor rule and command, and as the Revolution of the Heavens ſerve to putrifie and corrupt a dead body hanged upon a Tree, ſo is it with the revolutions of all wicked ſtates in the world, who corrupt and falſifie the word of God; in all their motions they corrupt and putrifie that myſticall body of Chriſt unto themſelves, and become as guilty as thoſe wicked Iews, in putting the innocent unto a cruel and ſhameful death, becauſe his doctrine exalts the glory of God, which is eternall, wherein the life of Chriſt conſiſts, and abaſeth the glory of the world, which is temporary, in which glory the life of Antichriſt doth conſiſt; yet it is not denyed but a Servant of Chriſt may uſe the glory of the world in the outward form thereof, as though

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he uſed it not, 1 *Cor.* 7.31. taking it up only as a vaniſhing vapour, even as a limb of Antichriſt may uſe the name of God, when he makes ſmall account thereof, but his heart is after the workes and power of Satan, *Ezekiel* 33.30.—33. *Mat.*27.22.23.

And becauſe of this nailing of Chriſt unto the Croſſe, faſtning his glory upon temporary and carnal things, he complains againſt ſuch wicked and carnall Iewes, ſaying *they pierced my hands and my feet*, *Pſalm* 22.16 that is, as the feet are the inſtruments of motion, and the hands of skilfull operation, and curious works, which being nailed unto a Tree, there is a ceſſation of both; ſo this faſtning of the Spirit and glory of the word of God upon humane and carnall things, as though that were the Law of the ſpirit of Life; this takes away all that proper motion and skilfull operation which the Lord Ieſus hath exerciſed in his Saints from the foundation of the world, making a nullity of them all.

Therefore contrary unto this, Chriſt nails this Law of the carnal Commandement ſtanding in the Ordinances of men, that handwriting which is againſt us, unto that his Croſſe, where he is crucified in point of all ſpirituall life and exerciſe, which is that accurſed thing, *Col.* 2.14. *Gal.*3.13. even that glory of the world preferred before the glory of the Son of God, which is that wall of partition or ſeparation, interpoſed between the grace and favour of God, and the ſons of *Adam*, *Epheſ.*2.14.15. and where the glory and power of the arm of fleſh is advanced, there is the proper place of reſidence for the carnall Commandement, that middle wall of ſeparation, for unto that is the ſeparation from God faſtned for ever, and all carnall inſtitutions in their proper nature and kind are there to be found; for they are nailed there by the death of Chriſt in point of all ſpirit and life, which are not in that way of miniſtration to be found, nor never were, and yet therein doth the Son of God triumph over all carnall things, ſpoyling thereby Principalities and Powers, making a ſhew, or a ſhame of them openly, *Gal.* 2.15. for as man being made of the duſt, is naturally carnall, but through that unity of faith, is become ſpirituall in the word of life, and thereby is made King

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of *Salem*, or Prince of Peace, ſet down at Gods right hand, as having conqueſt over all adverſe power, *Heb.* 7.1.2. *Heb.* 1.3. *Heb.* 10.12.13. even ſo the word of God being by nature ſpirituall, yet through mans infidelity, or that unity of the Harlot, 1 *Cor.*6.16. it is become carnal by falſe interpretation, and ſo is made the King of terrour and feare, *Iob* 18.14. and contrary to its own nature is an Executioner of wrath and vengeance, whereby he triumphs over the wicked, even all Principalities and Powers of that nature, and is a juſt tormenter of them eternally, thruſting down into Hell and that bottomleſſe pit, even as man is become a Saviour, and lifts up unto the Throne of God, and Diadem of Heaven, and hence it is, that God is ſaid to be as a Lion, as a Bear, and as a Moth, *Lam.*3.10. *Amos* 5.18. 19.20. *Hoſ.*5.12. and ſo many terms and titles of horrour and dread, are given unto him in the word of God, even as all power and princely authority in Chriſt, peace, reconciliation, wiſdom and judgement are given to the Son of man, *Mat.*28.18. *Iohn* 17.2. *Mat.*1.21. *Iohn* 5.22.--27.

3 Theſe falſe Interpreters ſcourge the men of God in their Synagogues, or Aſſemblies; that is, there is no Combination, Seſſion, Conſociation, Coupling together, or relation, according to the intent and exerciſe of a carnall Commandement, terminating the word of God in fading and mortall things, but it is the framing and twiſting together of a whip or ſcourge ſhamefully and ignominiouſly to beat or threſh out the ſpirit of the word of God, as a Vagrant, and that which they cannot approve of.

For as Chriſt wips out the Buyers and Sellers, money-Changers, and all carnall Commerce, to clear his Temple, and all the relations in his houſe, of all ſuch prophane and common Commerce, becauſe the intercourſe and mutuall exchange between God and man, are full in all points, through that plentifull Spirit, or Spirit of plenty in Chriſt, where no need of any thing of another nature is found, all being ſpirituall; even ſo falſe Interpreters whip out the ſpirit of the Scriptures in all their mutuall converſe in the way of the Harlot, to bring in their own corrupt Commerce with God, according to their Iewiſh and carnall inſtitutions, in which the Spirit of God breathes not,

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but is thereby extinct; nor can a true Prophet be admitted amongst them, without a lash of what shame, dishonour, or hardship they can possibly put upon him, to signifie unto the world, that he is rather a Vagabond than one of the household of Faith, an Heir of Heaven, and Co-heir with Christ, *Rom.* 8. 17. and all this cometh to passe, because the spirit of a Christian cannot but discover the spirit of falshood, hid under their hypocriticall interpretation.

4 They persecute them from City to City, that is, they cruelly expell the Spirit of the word of God, out of all the forms and orders in their institutions, though they be many, as the orders of Cities are in the world, so are the Ordinances of worship, as in way of Turk, Pope, inferiour Bishop, Presbyterian, Anabaptist, Separatist; but who can count how many Cities of this nature? they are almost multiplyed as men, for two are hardly found of one mind; if their supposed principles were but r pt unto the bottome, there is hardly a man but he will either be shaken out of himself, or run away in a rage, before his nakednesse be discovered; City Orders and forms of Religion are multiplyed in these dayes, much like those several Nations which *Israel* passed by in the Wildernesse, and met with in carnall *Canaan*, as named after the son of *Cham*, the cursed, though they differ one from another among themselves, yet they are all against *Israel*; even so all forms and statues of worship, they all agree in this, to expell the Law of the Spirit of Life, which is not extant, nor upon record, but only in Jesus Christ, *Rom.* 8. 2. for whatsoever their order or institution may be, if it terminate the word of God in any transient thing that vanisheth in time, there is no place of residency or aboad, for the Law of the Spirit in that City; whosoever therefore goeth about to lay a foundation in Gods building (not made with hands, but eternall in the Heavens, 2 *Cor.* 5. 1.) according to the ancient customs of that Law of the Spirit, as every true *Zorubbabel* and *Nehemiah* do, at their happy return out of *Babylon*, then stands up *Tobiah* and *Sanballat* to hinder the work, yea, to expell and persecute all such enterprise and workmanship from every order and institution of any humane constitution in the world, not permitting it to take place, nor abide in peace in one

or other, Order, Exerciſe, or Relation, whatever it be, where holineſſe or righteouſneſſe is ſet and terminated in a vaniſhing and terrene thing, to perſecute the law of the Spirit, from Order to Order, is to perſecute the Saints that live thereby, and not to permit them a place of reſidency; and they that perſecute the Saints of God, they perſecute the man of God, even Chriſt himſelf, *Luk.* 10.16. *Iohn* 13.20.

Now we come to the Event and iſſue of this falſe dealing with the word of God, and the cruelty manifeſted thereby, in all ſuch in whom it appears, laid down in the Verſes following, 35.36.

That upon you may come all the righteous blood, that was ſhed upon the Earth, from the blood of Abel *the righteous, unto the blood of* Zacharias *the Son of* Barachias *whom ye ſlew between the Temple and the Altar: Verily I ſay unto you, All theſe things ſhall come upon this geneon.* Luke hath it thus, *that the blood of all the Prophets, ſhed from the foundation of the world, may be required of this generation, from the blood of* Abel, &c. *Luke* 11.50.51.

Wherein obſerve two points: firſt, *their guilt*. Secondly, *the Progreſs and extent of that guilt*: *In the guilt*, obſerve theſe things:

1 *What manner of blood it is, or whoſe blood it is*, that is, *righteous blood, according to* Matthew; *the blood of all the Prophets, according to* Luke.

2 *Obſerve how it is dealt with*, that is, *it is ſhed, and the place where, upon the Earth.*

3. *From*

3 *From what time it is ſhed*, that is, *from the foundation of the World.*

4 *Vnto what time*, that is, *to the preſent generation.*

5 *That of them it is required*, that is, *of the preſent generation, as* Luke *records it.*

6 *And laſtly, that it comes upon them, according to* Matthew.

For the firſt, the Spirit of God ſtiles it righteous blood, and it affirms alſo, that it is the blood of all the Prophets, from the foundation of the World; ſo that there is the ſame guilt, in taking away the life of any of the Saints or Prophets of God, that is, of any true Interpreter of the word of God, in the preſent age, that ever was in the ſpilling of any righteous blood in the world from the foundation thereof, Chriſt Jeſus himſelfe not exempted, for there is but one righteous life and death (as the word blood ſignifies both) which are ever found in Chriſt, and never elſewhere, for in all the operations of life, he is the Lord our righteouſneſſe, *Ier.* 23.6. by whom we live unto God, *now I live, not I any more, but Chriſt liveth in me, Gal.* 2.20.

Again, there is but one righteous blood in point of death unto ſin and Satan, therefore Chriſt once ſuffered, and once offered up himſelfe, 1 *Pet.* 3.18. *Heb.* 9.26. *Heb.* 10.10. which is not found but in Chriſt, for it is one act which comprehends all the Saints; therefore the Apoſtle ſaith, *I now rejoyce in my ſufferings for you, and fill up the remainder*, or that which is behind *of the ſufferings of Chriſt, Col.* 1.24. that is, I fulfill in my fleſh that off-ſpring or poſterity of the ſuffering of Chriſt, which are common unto that incorporate body, according to the true intent and meaning thereof; ſhall we think our ſelves to be the off-ſpring and poſterity of Chriſt, and not have the ſimilitude of Chriſt in all things? Was ever ſuch a generation brought forth, that bears not the image of the Progenitor? if we be implanted into his reſurrection, we are implanted into his death alſo, *Romans* 6.5. if any man have not the Spirit of Chriſt, the ſame is not of his, *Rom.* 8.9 and ſo it may be ſaid of all things that are appropriated to Chriſt, as his peculiar intereſt;

if any man have not the life of Christ, the ſame is none of his; if any man have not the wiſdome of Christ, the ſame is none of his; and if any man have not the death of Christ, that man is none of his; we conclude then there is but one righteous life and death in the true poſterity and off ſpring thereof, wherefore he that ſpills the life by living carnally unto the things of the world, or he that ſpils the death by dying carnally unto the things of God, that man is guilty of blood in the higheſt degree, for there is but one righteous blood, therefore the ſame guilt and condemnation in the ſhedding thereof, in whom or what age or generation ſoever.

Moreover, it is but one and the ſame ſpirit of that one word of God, which hath been falſified and cruelly deſtroyed by falſe interpretation, from the foundation of the world, which is that name of Christ that none can read but himſelfe; for, *he is called the word of God, Rev.* 19. 12. 13. Now if the letter of the word were Christs name or authority, then any wicked man might read and know the name of Christ, yea the Devill himſelfe in his tentations alleged the letter of the Scripture, *Mat.* 4. 6. compared with *Pſalm* 91. 11. 12. who is ſo far from the knowledge of Christ, or from acknowledging him in his vertues to be that which he is; But none can know this name of Christ, (namely the word of God) but himſelfe; therefore whereſoever the truth of the word of God is known, there is Christ himſelfe, he that is guilty therefore of the neglect, or rejection of the ſpirit of the word of God, or of that law of the ſpirit in whomſoever it is, that perſon is guilty of the neglect, and rejection of Christ himſelfe, *Luke* 10. 16. for none hath or knoweth that name but himſelf.

2 The ſecond point is, how they deal with this blood, where it is ſhed, that is, on the Earth; falſe interpretation lets the blood of Christ, who is heavenly, out of its proper place, as *Cain* did the blood of *Abel*, which is therefore ſaid to cry from the ground, *Gen.* 4. 10. it ſpeake, but not as in its proper veines, and place of its naturall reſidency and aboad, contrary to that blood of ſprinkling, which is therefore ſaid to ſprinkle, *Heb.* 12. 24. as having livelyhood and ſpirit in it, to give life and motion to the whole body, and therefore ſpeakes better things

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than that of *Abel*, in as much as life is better than death.

But the blood being ſhed on the Earth, as Chriſt affirms here in this place it is that is, expounded and applyed carnally as that the death of Chriſt ſhould conſiſt in the ſeparation of the ſoul and body of a man living and dying only in ſuch an age or time of the world, and not elſe, thus to draw forth the death or the life of Chriſt, is to ſhed it upon the earth; and as blood ſhed upon the ground is a meanes for the ground to bring forth more abundantly earthly fruits, which are naturall to the ground where it is ſhed, but none of thoſe fruits which it brings forth in the body, the proper place of its reſidency; even as the blood of a Lamb ſhed and ſucked up by a Woulf, ceaſeth to have any more the livelyhood and ſpirit of a Lamb in it, but it is now tranſlated and changed by its community with the Woulf (as the proper agent to work upon) into the life, ſpirit, motion, and nature of the Woulf; ſo is it in that way of falſe interpretation, for it takes the ſpirit and life of the word of God out of its proper place, that is to ſay, out of that myſticall body of Chriſt, and will not give it its proper place of its abode.

For they ſay that the Saints of God have only ſome created or creature-like vertue, and certain influences of the ſpirit of Chriſt, but not the ſame ſpirit in the reality of it, which the Son of God hath.

They ſay the Saints of God have a death in them to ſin and Satan, but not the reality of the death of Chriſt.

They teach that the people of God have the righteouſneſſe of Chriſt, elſe they could not be juſt before God; but it is not in them nor theirs properly, as they are Saints, but it is the righteouſneſſe of another, that is nearer to God than themſelves, and is only imputed to them as others inferiot to him.

Theſe aſſume a life, ſpirit and righteouſneſſe of Chriſt, but confeſſe that the reality of their proper abode is in another, namely in Chriſt himſelfe, theſe have let out the life and ſpirit of Chriſt into another condition diſtinct from himſelfe, and therefore he is another than they upon whom theſe things are

imputed and powred out. And hence it is that as blood ſhed on the Earth loſeth its proper ſpirit and life, and the ground converting it ſtrengthens it ſelfe thereby, even ſo this doctrine drawes out the blood of Chriſt, ſo as it loſeth its naturall and proper vertue, and is no more the life and ſpirit of the Lamb of God the Saviour of the World, but is become the life and ſpirit of a Woulf ravening and devouring to his utmoſt power the flock of God whereunto he comes, it is no more the life and Spirit of Chriſt, but of Antichriſt; no more the Spirit of God, but is the ſpirit of that evill one.

3 The third point noted is the time that is, from what time it is ſhed, that is, very ancient, namely, from the foundation of the World, that is, this ſpirit of falſe interpretation is the originall ground and cauſe of all bloodſhed and murther that ever was in the World, as it was in that wicked *Cain* who ſlew his brother in the beginning, 1 *John* 3.12. by falſe interpreting of the Sacrifices of God to conſiſt in earthly things, therefore is ſaid to offer the fruits of the ground, *Gen.* 4. 3. unto the Lord, which is his evill work, which the Apoſtle notes to be the cauſe of the murther, ſaying, *And wherefore ſlew he him, but becauſe his own work was evill, and his brothers good*, 1 *John* 3. 12. Even ſo it is unto this day, falſe interpretation incarnallizing the word of God, falſifying that acceptable Sacrifice, which is the firſtling of the Flock that *Abel* brings, this is the cauſe of all murther and bloody perſecution unto this day, for it only upholds the way of *Cain*, and wages of *Balam* in the World, *Jude* 11. which ſpirit of *Cain* kept alive in ceremoniall and traditionall Jews; Chriſt tels them they are of their father the Devill, who is a Murderer from the beginning, alluding to that act of *Cain*, *John* 8.44.

4 The fourth point is, to what time this act of murther reacheth and comes that is, unto this preſent generation; for as falſe interpretation is the originall of murther and killing of the ſpirit of all the Prophets, ſo alſo it is that off-ſpring preſent appearance, and actor thereof in all ages; for as the wiſdom of God taking the Son of man, or *Adam* earth into unity with it ſelfe, there is bleſſedneſſe and conſervation of eternall life, in all that off-ſpring, wherein this wiſdom is pleaſed to propagate

it

it ſelfe in the true conſtruction, given of that wiſdom and word of God. So alſo the wiſdom of the Serpent taking into its counſel or unity with it ſelf, the Son of God or heavenly condition which hath Lordſhip over all, by falſe conſtruction of the word and work of God, doth thereby become guilty and accurſed in all the off ſpring and generation thereof, where and in whomſoever the ſpirit of the Serpent in falſe interpretation appeareth; the one of theſe is the ſeed of the woman, the other the ſeed of the Serpent, which in all ages, and in all things, are at enmity, and in oppoſition; the one to victory to be ſet upon the Throne of *David*, perpetuated as the Sun before the Lord, *Pſal.* 89. 35. 36. 37. and the other in way of the Fall, is caſt down unto the Earth, where he makes war with the remnant of the ſeed of the woman, yea is thruſt down into the bottomleſſe pit and place of deſtruction for ever, *Rev.* 12. — *Rev.* 20. 1. 2. 3. and at ſo wide a difference doth the true and falſe interpretation of the word of God begin, proceed and end in.

5 The fifth point is that of them it is required, that is, the blood of all the Prophets of God ſhed from the foundation of the world, is required of the preſent generation, inquiſition for blood being made, it is required at their hands, and God will inquire after, exactly, exquiſitely, or perfectly, as the Greek word *ekzeiteo* tranſlated inquire ſignifies, *Act.* 23. 20. for the Lord will inquire, or the word of God will ſeek and find out bloods, in the form plural, *Pſalm* 9. 12. that is, ſuch as corrupt both the life and the death of the Son of God, both being included in the word bloods; he will *inquire*, that is, execute vengeance exactly to the uttermoſt; therefore where *Moſes* ſaith, God will inquire, or require of him that hearkens not unto the words of the Prophets, *Deut.* 18. 19. the Apoſtle *Peter* alleging the words of *Moſes*, ſaith, that he that will not hearken to the words of the Prophet, God ſhall deſtroy him from among the People, *Acts* 3. 23. In which inquiſition after blood, or requiring of it exactly, note theſe two things.

I. Firſt, Conſider the incomprehenſible nature of the Fact, in taking away, and diſanulling the life and ſpirit of the word

of

of God, for it is called, *the blood of God*, *Act.* 20.28. and if it be of that infinite and incomprehenſible nature, what ſhall be found of a valuable conſideration to ſatisfie and make payment to the uttermoſt farthing? which is exactly required to be done, or elſe impriſonment for ever, *Mat.* 5.25.26.

II. Conſider, that if this blood-guiltineſſe have not only in it the originall of all murther, but alſo is in a continued act thereof ſucceſſively, crucifying the Lord afreſh unto himſelfe, and puts him to open ſhame, *Heb.* 6.6. When can a juſt and exact puniſhment ceaſe, if the cruell act of the murther be ſtill in operation? for the cauſe of this complaint, *They have pierced my hands and my feet* is never out of act in any wicked man whatſoever, *Pſalm* 22.16. no more than the conſervation of the life of the ſpirit of God is out of act in the Lord Ieſus Chriſt, whereit ever liveth to make interceſſion in the Saints, *Heb.* 7.25. *Rom.* 8.25.26.34.

6 The ſixth point is, that it ſhall come upon them, according to *Matthew*, that is, the blood guiltineſſe, together with the exact puniſhment and plague for taking away the life and ſpirit of the word of God, in carnallizing and making a dead carkaſſe of the ſame.

And it is ſaid to come upon them in like ſenſe (in way of oppoſition) as the Spirit of God is ſaid to come upon the Saints of God, ſo as to cloath them with might and power to do great workes, or to performe mighty and miraculous workes in and by them; ſo it is ſaid the ſpirit of God came upon *Othniel*, *Gideon* and *Sampſon* to do mighty works unreſiſtably, *Iudg.* 3.10. *Iudg.* 6.34. *Iudg.* 14.5.6. Even ſo the ſpirit of guilt and deſtruction comes upon falſe Interpreters to their utter ruine and overthrow unreſiſtably, even as the ſpirit of God departing from *Saul*, an evil ſpirit from the Lord troubles him, and nevers gives him reſt till he had brought him to deſtruction 1 *Sam.* 16.14. 1 *Chron.* 10.4.5.6. falſe interpretation is a transformation of the ſpirit of the Lord, into a ſpirit of trouble and torment, as really as it transforms the truth of God into a lye, *Rom.* 1.25. and therefore it is ſaid of the Lord, *I will be unto them as a Lion, as a Leopard by the way will I obſerve them, I will meet them as a Bear that is bereaved of her Whelps, and*

will

*will rent the caul of their heart, and there will I devour them like a Lion, the wilde beast shall tear them, Hos.*13.7.8. So that it is a reall truth, that God destroyes the wicked with a mighty and unresistable power, in that way of Antichrist and unbelief, though otherwise a God of salvation and deliverance, *Psalm* 68. 20. even as it is a reall truth, that man in that way of Christ saves the chosen of God, though otherwise *a worm and no man, and as a beast before the Lord, Psalm* 22.6. *Psalm* 73.22. and thus much for the first point, namely the guilt that cleaves to false Interpreters, the second is the manner of their Progresse, in which observe these things.

1 First, *A discription of the parties on whom this cruelty is exercised, and they are described: first, by their Names,* that is, *Abel and Zacharias: Secondly, by an adjunct in the one, and by the ancestor of the other,* Abel *the righteous, and* Zachariah *the Son of* Barachiah.

2 *Observe the manner of the Fact, which doth greatly agravate or extenuate a matter, that is said here to be from blood to blood, from the blood of* Abel, *to the blood of* Zachariah.

3 *The Application of the Fact done so long before unto the parties then present, in these words, whom ye slew.*

4 *The place where the Fact is done,* that is, *between the Temple and the Altar.*

5 *A serious asseveration, or an affirmation of a just and proportionable recompence to come upon the Murtherers in these words, verily, I say unto you, all these things shall come upon this generation.*

1. And first, they are described by their names, upon whom

this cruelty is exercised, the first being *Abel*, as *Luke* hath it, *from the blood of Abel*, but *Matthew* addes, *righteous Abel*, whence observe that we are not to take up a name, or to use it uponany occasion, title, or epithite given in the word of God, but as we consider the nature of the thing therin included, otherwise we use the name in vaine, it is an empty and fruitlesse title unto us, without truth and substance, and carrieth not in it, as conveying unto us, the weight of Gods purpose and appointment unto his people.

Therefore when we use the word *Lord*, as speaking from the Lord unto others, if there arise not in our hearts a royal courage and authority, as having dominion over whatever might oppose his truth, with confidence of prosperous successe to accomplish his holy ends, otherwise we participate not in the nature of the name used in that respect, and God never gave name without the nature accompanying the same; therefore every Creature in the beginning had its name according to its nature; if the name of God therefore be called upon us, or we called by his name, *Jer.*14.9. we have the nature of it also, or else it is an empty and vain title, which the wisdom of God never gives to any. Again, if we use the name *Lord*, as speaking to God in Prayer or Thanksgiving, then there is annexed unto it in our hearts, a ready, willing, chearfull and voluntary submission and obedience unto his will in all things, otherwise it is but an empty and fruitlesse title.

Likewise if we use the title or tearm *Father*, as we exercise the place of gravity, *beseeching men in Christs stead to be reconciled unto God*, 2 *Cor.* 5.20, then are our hearts possessed and replenished with a spirit of tenderness, and bowels of compassion earn within us, *Hosea* 11.8. or else we take that name of God in vain, in that respect it *is* an empty title unto us and God will not hold him guiltlesse that takes his name up as a bare and empty term, *Exod.* 20 7.

Also if we use the name *Father*, as we appeal unto God for instruction, protection and supply, then doth the disposition of a Child fill our hearts, as though we stood in no other relation but of a Child to a tender and compassionate father, for the Spirit of God is full in all its operations.

Adde

Adde further, (but that which might be added in this point is infinite) if we take up the name or title of *King*, we muſt bring in therewith the true nature of eternity and immortality, the only wiſe God, who reigns in peace, is glorious, and hath everlaſting life, *Pſalm* 93. 1. *Heb.*7.1.2. 1 *Tim.* 1.17. unto whom all glory doth appertain and belong, and to none elſe (whatever he be) where that Princely ſpirit is not found, otherwiſe we meaſure and account of our ſelves, according to tranſient titles, offices and actions, a rule whereby the Son of God never took form unto himſelf, nor doth he account of any thing in his condition and Kingdome, according to the worth or dignity of any moment any thing whatſoever, but only takes them up as *Gideons* ſouldiers did the water out of the Brook with their hands, not to lodge and lie down by the River, but took up that contained in the River as a furtherance and helpe to their proper intent and deſign; and thoſe that lie down by them, by lodging the word of God in them, they may turne back into Egypt from whence they came, for they are no ſouldiers of our Lord Ieſus Chriſt, they do but take up his name in vaine, without the nature annexed to the ſame, *Judg.*7. 5. 6. 7. 8.

Note further in this name, together with the adjunct; *Abel* the righteous, according to the Etymologie of the name *Abel*, it ſignifies vanity or emptineſſe, or a ſoon vaniſhing vapour, ſuch is every mans life ſaid to be, *Iames* 4. 14. and here the ſpirit of God annexeth righteouſneſſe unto it, ſaying, *Righteous Abel*, whence we obſerve that there is a righteouſneſſe in vanity, which being rightly conſidered, it is a vanity or emptineſſe, wherein all things are contained, both good and evill, and ſo the righteouſneſſe of Condemnation, and the righteouſneſſe of Abſolution are adjoyned and annexed thereunto, for there is a vanity and emptineſſe to be found in all unbeleevers, and alſo in all the elect or choſen of God, and that Chriſt Ieſus is perſonated in *Abel*, is moſt evident, for in *Abel* he is ſaid to be *a Lamb ſlain from the beginning*, *Rev.* 13. 8. even as Satan in that wicked act of *Cain*, in ſlaying his brother, is ſaid to be *a Murtherer from the beginning*, *Iohn* 8.44. And as *Abel* hath a reſpect, and a reall relation unto *Cain* his brother, who takes

away his life, ſo as in a true ſenſe it may be ſaid of *Abel* as *Iacob* ſaid of *Ioſeph*, he is not; ſo alſo he hath a real reſpect and relation unto his brother *Seth*, (who is given or ſet inſtead of *Abel*, *Gen.* 4.25) in whom his life is upheld and preſerved; and there *Abel* is brought in by the Apoſtle, ſpeaking in the way of faith in *Seth*, as well as in the way of terrour and wrath in *Cain*, *Heb.* 11.4. *Gen.* 4.10.11. In *Seth* being dead to the things of ſin and Satan, he yet ſpeaketh, and in *Cain*, he being dead to the things of God ſpeaketh alſo, and accordingly there is a twofold vanity, and alſo a twofold righteouſneſſe appearing in his blood, and therefore it is ſaid to be the voice of thy brothers *bloods*, in the form plurall.

There is then a vanity accompanied with vexation of ſpirit, as in *Cain*, who is emptied of the glory and peace of God, who fears that all that ſees him will kill him, *Gen.* 4.14. And there is alſo a vanity accompanied with the breath and ſpirit of the Lord, in the propagating of the Son of God in the way of *Seth*, in whom the ſpirit of the Lord breaths in the blaſting of all humane glory, and emptying man of all carnal reaſonings, that the glory and wiſdome of God may take place, and become the fulneſſe of that ſtate and condition, *Iſaiah* 40.6.7.8.

The vanity filled with vexation, which is that evill ſpirit of *Saul*, is man emptied of all the vertues proper to that holy Son of God, which emptineſſe is the filling of him with that evil ſpirit of Satan, which is that enmity againſt Chriſt, and if there were not through Gods deviſe, a ſpirit, a ſtate, and condition of this Satanicall nature, corrupt and vile, and that in all reſpects, and eternally, otherwiſe there had never been footing for the appearances of Gods glory in the ſalvation of any of the ſons of men, nor had his power and proper vertue ever been made known to the Creature to render to the Creator the praiſe thereof.

For if there were not a damnable and deſtructive eſtate and condition in man, that is, in man ſo depraved and corrupted, there had never been deliverance of man into the glory and purity of the Son of God, yea, and that the deſtruction be of the

the ſame capacity and duration that the deliverance is, otherwiſe there had never been ground for deliverance and ſalvation, ſuch as becomes the preſence, the onely Son, and excellency of the work of an infinitely wiſe, allſufficient and an eternall God.

For what is ſalvation in reality more than the deſtruction that it ſaveth from, and how can the reality of mercy be extended further than the nature of the miſery which it taketh the commiſerated from, and what is an acquitting and clearing either for ſum or ſubſtance, further than there is weight and duration in the guilt and condemnation.

Yea, the glory of God vaniſheth and comes to nought, in point of any eternall ſalvation of man, if there be not an eternall damnation and deſtruction of man. For what thanks worthy is there to ſave from nothing; for if mankind be not eternally deſtroyed, then man is ſaved from nothing, if no eternall deſtruction be; and if man be ſaved from temporary evils, then hath he only a temporary ſalvation, and than the creature hath the glory of the ſalvation, not God, for every Creature hath an inſtinct or skill to ſave it ſelfe; that doctrin then of univerſall ſalvation, makes man no better than a beaſt, and is no better than groſſe Atheiſm, for denying a ſalvation compatible to the Son of God, is to deny God himſelf.

Therefore *Abel* is become vain and empty in his brother *Cain* (though propagated of the ſame ſtock) to the fulneſſe of vexation in that ſpirit of enmity, being in him made void and emptied of all that love, life and vertue which is proper to the Son of God, elſe were there no place for the glory of God in ſalvation to be found, nor had it ever been heard of among the ſons of men, nor had it any ground or baſis to ſtand upon; and to enervate ſalvation is no leſſe then to enervate the Son of God himſelfe, for it is he alone who is our ſalvation, *Pſalm* 27. 1. *Pſalm* 14.7. let ſuch as hold a univerſall ſalvation of all men take notice of this point, and let others obſerve their abominable laſcivious and looſe tenent, that they hold in the truth and intent of their doctrine, that there is neither God nor Devill, nor man in better eſtate than a bruit beaſt, Again,

there is a vanity in *Abel*, as he hath reſpect and relation unto his brother *Seth*, who is ſet in *Abels* ſtead, in whom the image of the father is upheld and preſerved, *Gen.* 5.3. and this is a vanity or emptying, not unto vexation, but unto ſalvation, which is an emptying and a vaniſhing of all things proper unto that ſpirit of *Cain*, or that firſt-born after the fleſh, that ſo all the things of God, proper unto the firſt-born of God may take place, and therefore *Seth* is reckoned in the Geneology, as the only and firſt begotten of *Adam*, *Luke* 3.38. which emptying of *Abel* (or of Chriſt perſonated in *Abel*) of all carnall and cruel things, which is *the ſlaying of the enmity in himſelf*, *Epheſ.* 2.15.16. is the putting of them into their proper place, for they are the proper right and inheritance of *Cain*, that firſt born after the fleſh, and therefore he is called *Cain*, that is, a poſſeſſion, as the proper inheritour of corruption, and all things pertaining thereto; for as there is an inheriting of the promiſe, *Heb.* 6.12. and bleſſing, 1 *Pet.* 3.9. ſo there is an inheriting of the threat, and the curſe, *Pſalm* 109.16.—20. *Ier.* 16.19. or as the Hebrew word following after his name, ſignifies, I have gotten, *Kanuhi*, a man of *Iehovah*, that is, according as all men judge, that the prime and chiefe things of nature ſhall have preheminence, and are moſt acceptable to the Lord.

Faith therefore in its expreſſion of vanity comprehends both the emptying of man of all the things proper unto man, as he is made of the duſt of the Earth, and in that reſpect ſubject to corruption, to the filling of him with all things peculiar to the Son of God, which the Apoſtle affirms is the fulneſſe of God, *Epheſ.* 3.19. *Col.* 1.19. *Col.* 2.9. As alſo the emptying of man, or his vanity, in regard of all things peculiar to the Son of God, as man was made in the image of God, and ſo capable of life and immortality, to the filling of him with all things proper unto Satan, which is that fulneſſe of ſin, *Gen.* 15.16. fulneſſe of curſe and bitterneſſe, *Rom.* 3.14. fulneſſe of that deadly poyſon of the Serpent, *Iames* 3.8. yea it is *that fulneſſe of all ſubtilty and all miſchief, the child of the Devill, and enemy of all righteouſneſſe, which ceaſeth not to pervert the ſtraight wayes of the Lord*, Acts 13.10.

And

And without an emptineſſe of man, in both theſe reſpects from the firſt act of his ordination or creation, the full, and compleat death of Chriſt is never known, nor doth it appear in the world unto ſalvation, which ſets man at an utter diſtance from God in *Cain*, with reſpect unto *Abel*, as alſo it ſets man in unity with God in *Seth*, with reſpect to the ſame *Abel*, he being ſet in his ſtead, and the father of Chriſt, *Luke* 3.23.—38.

And from this twofold vanity, the death of the Son of God is forever perfected, for in that way of *Cain*, he is dead to all heavenly and ſpiritual vertue, as he is the Son of God, and yet God in the exerciſe of wrath and diſpleaſure is really there; and in *Seth* he is dead to all earthly and carnall things, as he is the Son of Sons, man and yet man in exerciſe of goodneſſe and love, is really there, and without reſpect to theſe twain, the death of Chriſt is not revealed, for it is not part of Chriſt that ſuffers for the ſalvation of man, as only in his manhood, as the blind Phariſees of the world hold and teach, but it is Chriſt compleat, who conſiſts of God and man; and in the ſame reſpect he is ſaid to dye, he never lives, therefore it is ſaid *that he is dead, and is alive*, as the words may be truly read, *Rev.* 1.18. *Rev.* 2.8. And from this death of the Son of God in this twofold reſpect, there flows a twofold righteouſneſſe or juſtice, namely, of abſolution and of condemnation, *Mat.* 25.34.41. *Pſalm* 6.8.

And if it were not for this death of Chriſt, thus conſidered, there were no place for the righteouſneſſe of Faith, in the exerciſe of mercy, nor for that of the Scribes and Phariſes in that exerciſe of Gods ſeverity, *Rom.* 11.22. *Rom.* 9.22.23. but Gods glory were extinct in both reſpects, and therefore he is righteous *Abel*.

For if a wicked man could content himſelf ſimply with the Creature in his relation to it, as the brute beaſts do, then were there no ſeverity of God to be exerciſed in way of the curſe, for there were no ground nor footing for it.

But man hath a ſpirit, (as it appears in *Cain*) that will inherit acceptation with God as well as his brother, though in that way of an earthly and carnall ſacrifice, whereby it cometh to paſſe, that he kils his brother cauſeleſly, nay he kils him be-

cauſe

cauſe his own works are evill, and his brothers good, even as all wicked men quench and kill the ſpirit and life of Chriſt Ieſus in their own hearts by their earthly and carnall thoughts and imagination of that good word and work of God in point of ſalſalvation, 1 *Iohn* 3. 12. which is the kindling of wrath in our ſoules, for as it was in *Cain*, ſo it is in all ſuch as *wander in the way of Cain*, *Iude* 11.

For according to the worth and dignity of the perſon, whoſe life is extinct and taken away, which is the ſpirit and life of the Son of God, of ſuch woe and weight is the nature and guilt of his ſin for ſo doing, which can never be recovered, nor healed, and accordingly the weight of juſtice, and Gods ſeverity muſt of neceſſity go forth in the exerciſes of ſelf in his juſt condemnation and execution thereof.

And as the ſpirit of man naturally (being made one with God) inclineth and ſeeketh after God whereby to honour and dignifie it ſelfe with his titles and excellencies, without which he cannot make himſelf Lord of all, *Gen.* 1. 28. which carnally enterpriſed works ſuch effect: So alſo there is naturally in the Son of God an aptitude and propenſity unto man for the revelation and manifeſtation of himſelf, in all his vertues, according to the fulneſſe thereof, which cannot be but by the crucifying of the fleſh in all the affections and luſts thereof, *Gal.* 5. 24. which is a work of no leſſe weight than the overcoming of Satan himſelf, which none but the Son of God himſelf can do, *Heb.* 2. 14. which conqueſt and *vacuum* of the fleſh is a work of no leſſe worth, nor holineſſe inferiour unto that which is peculier to the ſpirit of God, and therefore the righteouſneſſe of abſolution and acceptation with God, in the bountifull expreſſion of mercy and goodneſſe is ever annexed thereunto; and thus is there a righteous *Hebel*, or righteous vanity ſpread throughout the Earth overall mankind; therefore the Pſalmiſt ſaith, every man is vanity, or as the word is, *all Adam is vanity*, taking *Adam* there as the root of all mankind, which are either empty of the things of God, as the wicked univerſially are, or elſe of the luſts of men as the elect of God in that myſticall body of Chriſt are, *Gal* 5. 24. And it is a certain and undeniable truth as Chriſt the Son of God is ſet forth and taught herein

herein; that he who is the Creator and Maker of all things, emptyeth himſelf, and becomes vain in all things both of fleſh and ſpirit, that he thereby may manifeſt himſelf to have the glory of all things, not only of life, but alſo of death; for in that he dies to the things of the Spirit in the wicked, he thereby riſeth in wrath through the wiſdom of the fleſh; and in that he dies unto the fleſh in the Saints, he riſeth in mercy and peace, in the exerciſes of the ſpirit, whereby he hath the glory of all things, which otherwiſe could never be.

For as man in Chriſt hath the righteouſneſſe and glory of God, and yet nothing can be attributed to the things naturall, proper to man, in that wonderfull work of Gods Creation: even ſo God in Antichriſt hath the ſin and ſhame of Satan, and yet nothing of that condition can be attributed to any thing naturally proper to God, in that wonderfull deſtruction of the Devill.

And with reſpect unto vanity thus diſtributed it is called the bloods of thy brother, in the form plurall, *Gen.* 4. 10. And it ſpeaks guilt and terrour, from the ground, or earthly heart of *Cain*, that ſo drinks it in, *Gen.* 4. 11. and it alſo ſpeaks as a witneſſe of acceptation with God by faith in that way of *Seth*, who is that ſet one unto this day, of whom is Chriſt, who yet ſpeaketh, *Heb.* 11.4 for though *Abel* be cut off from all ſucceſſion of mercy, in that way of carnall ſacrifices in *Cain*, yet hath he a ſucceſſion of terrour in *Cains* heart, *Gen.* 4. 13. 14. ſo alſo though he have no ſucceſſion according to the fleſh in that acceptable Sacrifice of the firſtling of the flock, being dead in that reſpect in the way of *Seth*, yet hath he his ſucceſſion and language in the witneſſe and acceptation of faith unto this day, *Heb.* 11.4. And according to this vanity or emptineſſe through one eternall act, God is truly ſaid to fill all things through that deſcenſion and aſcenſion of his Son Chriſt, *Epheſ.* 4. 10. therefore *Cain* is ſaid to be a poſſeſſion, and *Seth* a ſet one; for hereby both life and death are poſſeſſed and eternally inherited.

That is life in that way of *Seth*, wherin the generation of the ſon of God is found, as the off-ſpring of *Adam* from the cre-

ation of all things, firmly founded for ever, and death in that way of *Cain*, as one cast out from the family and face of God, being become a Vagabond, in whom Satan that son of perdition is, as another generation and off spring from the foundation of the world; therefore Satan is said to *be a lyer from the beginning*, *John* 8.44. as it is said of Christ, *in the beginning was the Word*, *John* 1. 1. the one being called the seed of the Woman, the other the seed of the Serpent, *Gen.* 3.15. *Cain* therefore being thus cast out, and alienated from the Lord, he names no house nor family from which he had his wife, to signifie that he was quite cut off from the family of his father, and from the creation of God, *Gen.* 4.16.17.

And therefore God arraigns mankind in this way of *Cain*, concerning his sin and guilt, and gives him up to be both Judg and also Executioner in himself, arguing himself in his own conscience a sinner, and exercising wrath upon himself for it, *Gen.* 4.6.16. for it is God in Christ, who is the party offended, and therefore another, and not properly Christ the Saviour, who sentenceth to death, and performs execution; therefore as God is considered in Christ, he is no more the proper Judge of the wicked than he is the proper Executioner of wrath, and he saith of himself in that respect, anger or *fury is not in me*, *Isai.* 27.4. And the Judge and the Executioner are ever considered as one, for the Judge gives not sentence, but with respect to the Executioner, for otherwise his sentence is not in force.

Therefore it may seem strange that the Hangman sits not on the bench with the Judge to communicate in the sentence of the Law, to know upon what grounds he executes, without the knowledge whereof, he is no better than a Murderer, as well as the Judge hath respect to the Executioner for the finishing and perfecting of his sentence, or else he is no better than a competitor with a murderer, if execution be not done where just demerits appear.

The party offended therefore, which is Christ, is not the proper Judge of the wicked, no more than he hath that servile office upon him of being their Executioner, for it is the proper office of the Devil both to accuse and torment, *Rev.* 12.10.

12.10. therefore his name in *Hebrew* is *Abaddon*, and in Greek he is called *Apollyon*, that is, destroying, *Revelations* 9.11.

2 In the condemnation of the wicked, there must be nothing found in the fact of putting Christ to death, that can savour of any goodnesse to him that condemns; for then pure severity and strictnesse of justice to the uttermost cannot take place to answer that mercy exercised in Christ, who is said to save to the uttermost and farthest extent, *Heb.*7.25. and so must condemnation come upon the wicked unto the uttermost, 1 *Thes.*2.16.

But God in Christ cannot behold that act of the world, in crucifying of Christ, but he must behold that voluntary act of his holy Son laying down his life therein, as the Lamb of God taking away the sins of the World, in that his being a ransome for all the Elect and chosen of God, *Iohn* 1. 29. *Hosea* 13.14. *Mat.*20.28.

Therefore the sentence of death, and execution of wrath must needs reside properly in the wicked themselves, in whom is nothing but wrath and cruelty, nor can they behold any thing that should in the least asswage or diminish the same, and therefore it is wrath to the uttermost, even as the Saints cannot behold any thing in Christ that may impaire or diminish their joy, and therefore it is salvation to the uttermost.

3 Consider, that in the sentence of absolution, it must be uttered compleatly in the party acquitted, otherwise if any title thereof should reside in, or concern an other then the party acquitted had not the full possession and fruition thereof, and then it were not salvation to the uttermost, in case the sentence, both as it is given, and also as it is received were not found in him who is acquitted, the absolver, and the absolved being one, which is only found in that throne of grace, erected in Christ, where the boldnesse of him that appeals, and him who is appealed unto, are but one, *Heb.*4.16. otherwise the King Christ could not be said to come in saving himself as the holy Ghost affirms he doth, *Zachary* 9.9.

Likewiſe in the way of death and condemnation, it cannot be full unleſſe the ſentence and the ſentenced be in one, the party condemning and condemned, the Iudge and the Executioner, elſe wrath cannot be to the uttermoſt, as the wrath of God, who is infinite and everlaſting, without limitation in all things; thence it is that Chriſt ſaith to the wicked Iews, even of our times, *I condemn you not, there is one that condemns you, even Moſes in whom you truſt, Iohn* 4.45. That is the word of God according to the letter that kils, 2 *Cor.* 3.6. the word carnalized, as thoſe wicked Iews did the writings of *Moſes*, to the crucifying of the Son of God by their law, *Iohn* 19.7. *Iohn* 12.34. ſo falſely interpreted.

Thoſe then that are ſaid to be on Chriſts left hand, that are condemned, the ſentence ariſeth, and is utered from the curſe, which is not in any other, but in themſelves; *Go ye curſed into everlaſting fire prepared for the Devill and his Angels*, *Matthew* 25.41.

So likewiſe to them on his right hand, the invitation and bleſſing in their abſolution and entrance into the Kingdom, ariſeth out of the bleſſed-eſtate, which is not in any other but in the parties bleſſed, *Mat.* 25.34. So that the word of God preacheth it ſelf, and gives ſentence according to the proper ſubject in whom it is, both in point of life, as alſo of death; of life in the true interpretation thereof, according to Gods minde and intent, which is never out of, but in himſelf, who is bleſſed for ever, *Rom.* 9.5. and ſo is that truth and life, which Chriſt affirms himſelf to be, *Iohn* 14.6. And it gives ſentence of death in them, by whom it is falſely interpreted, for in them it proves a lie, which the Devill is ſaid to be, *Iohn* 8.44. and ſo it becomes to all them in whom it is falſely conſtructed and interpreted.

We conclude then, that there is a righteouſneſſe in *Hebel*, according to his name in Hebrew, or in *Abel*, according to the Greek, or a righteouſneſs in vanity or emptineſs, the name and the adjunct being but one, yea even the Son of God is made vain and empty, to the end he may fill all things, and is made nothing that he may ſubſtantiate all things, for ſo much

much is in those words translated, he was made of no reputation, that is, he was made vain, empty, nothing, as the word signifies; that is, he is nothing in point of the spirit and life in the wicked, that they may be filled with horrour, mortality and wrath; and he is nothing in point of the flesh and glory of man in the godly, that they may be filled with the fulnesse of God, in immortality and eternal life and peace; and so much for present concerning the word *Abel*, together with the adjunct righteous *Abel*.

The second point concerns the manner of this fact of murthering the Prophets, which either aggravates, or extenuates an act, and that is said to be from blood to blood; that is, *from the blood of* Abel *to the blood of* Zacharia: By Abels blood here that is, his slaughter, we are to understand the sacrifice for which he was slain; for *Cain* slew him for the goodnesse of his work or offering, 1 *Iohn* 3.12. now we know that Christ is the sacrifice offered, as really as he is the Sacrificer that offers it; therefore in *Abel* he is said to be a Lamb slain from the beginning, *Rev.*13.8. also our Apostle affirms, *that Christ our Passeover is Sacrificed for us*, 1 *Cor.*5.7. where he concludes him to be the Sacrifice; so that the slaughter of *Abel*, is the unnaturall murthering of the true offering, or that illegall enmity which *Cain* hath against Christ, being brought in as the only acceptable thing unto God; for *he that hates his brother is a Murtherer, and we know that no Murtherer hath eternall life abiding in him*, 1 *Iohn* 3.15.

For *Abel* bringing the firstling of the Flock, which is the first-born of God, not as *Cain*, was the prime, according to the judgment of the flesh, as one judged, who the Apostle saith was deceived, 2 *Cor.*11.3.

But he is the first born, or he that opens the womb of eternall generation, and true off-spring of God to appear in mankind, and that by emptying man of all humane and temporary glory and excellencies, to be filled and repleniſhed with the glory of God only, in the excellencies of his holy Spirit in all the operations thereof; and the nature of that firstling *Cain* could never abide, who is that first born after the

fleſh and judgment of humane wiſdome, who builds Cities and ſeverall Orders and Inſtitutions, calling them by the name given to his Son, to glorifie himſelf in an Off-ſpring of mortall and carnall things, *Gen.*4.17. calling this City *Enoch*, or according to the Hebrew *Chanoch*, that is, catechiſed, inſtructed or dedicated, as the ſame poſterity do at this day, ſet up new forms and orders of Religion, as Monuments to declare unto men, that they are the initiaters into Religion, and the only Chatechizers and Inſtructers of the World, ſo as the poſterity to come muſt keep their order, and walke only in their ſteps, as *Cain* made proviſion for his Son ſo to do.

Again, Chriſt is not only made vain, according to all carnall things in this his offering, in his whole and intire myſticall body, but alſo he becomes bereaved of all things of the ſpirit in wicked men, who are void of all the operations thereof, that ſo the depths of Satan may take place, which is as much as to ſay the Creator and giver of life and being to all things is become death, as alſo in that way of Chriſt, that the Creature is become eternall life, which can have no other ſound in a carnall ear, but as though the Creator were dead, and the Creature become God, which *Cain* in all his Off-ſpring could never indure to hear of, neither of the one nor of the other, for in the one the glory of man is conſumed as the graſſe, *Iſaiah* 40.6. which humane wiſdome can never indure, and in the other ſtands the ſhame of Satan in the quenching of all the fruits of the ſpirit, which the pride of man can never indure, but utterly denies both the one and the other to be the true Off-ſpring and Sacrifice of the Son God, yea rejects and contemns, and is in enmity againſt them both, which enmity is the ſlaughter of the Son of God, as he hath given himſelf to be this firſtling offered for the redemption of his choſen ones, for he that hates his brother kils him, 1 *Iohn* 3.15. as well as *he that lookes upon a woman to luſt after her hath committed adultery with her in his heart already*, *Mat.* 5.28. even ſo he that hath enmity againſt the ſacrifice of God he hath ſtrangled it in his heart already, and not taken away the blood according to Gods order and appoint-

appointment, which is one of those great and unsufferable abominations of the world, *Acts* 15.20.25. joyned with idolatry, fornication and bloodshed.

And thus is *Abels* blood shed by every false construction and interpretation of that one only and once offered Sacrifice of Christ, by such as wander therein according to the way of *Cain*, *Jude* 11. even the men of the World, those first-born of Egypt, in regard of wealth, honour and humane learning, who would make men beleeve thereby that they are the first-born of *Israel*, who bring earthly, momentany and transient fruits unto God, as an acceptable Sacrifice, as *Cain* did; therefore they rest not in their enmity against and deniall of the true sacrifice, as that Lamb slain from the beginning; but they proceed also to the taking away of the life of the Sacrificer, who offers the Sacrifice; wherein observe that Christ is as really the Priest that offers, as he is the Sacrifice offered, therfore he is said to be our high Priest as well as our Passeover, *Heb.* 2.17. *Heb.* 3.1. *Heb.* 4.14.

Therefore the blood of the Priest is brought in upon the same account against them who slew *Abel*, that they have also slain *Zachariah* the son of *Barachiah*, as being that holy Prophet and Priest of God, the cause and manner of whose death is recorded in that second of *Chronicles*, Chapter twenty four. So that whosoever he be that dislikes and contemns the true and reall Sacrifice offered unto God, he also contemns the true Priest and Sacrificer, yea whosoever is officiated by the spirit of God, to be exercised in and about the offering up of the same.

That Christ is a Priest, and the only and alone Priest in all ages is most evident, where it is said, *the Lord hath sworn, and will not repent, saying, Thou art a Priest for ever, after the order of Melchizedeck*, *Psalm.* 110.4. compared with *Hebrews* 7.1.2.3. verses, see also *Hebrews* 7.15.16.17.

Yea, he is our high Priest in point of offering all true Sacrifice, as well as the Captain of our salvation to lead us on into all conquest and victory, *Heb.* 2.10. *Heb.* 3.1. and is here personated in *Zachariah*, as our high Priest, and Reconciler unto God by his office and ministry, as he is personated

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in *Abel*, as the only acceptable gift and off-spring, which twain are never out of relation, but ever in conjunction, as here brought in together: for no man can prove his office to minister before the Lord, further than he can prove himself the acceptable Sacrifice offered up unto the Lord; therefore Christ brings in himself here under the name of *Zachariah*, to note the nature and fulnesse of his office, which these false Interpreters reject, describing himself by this name, as well as by the name *Abel*; it signifying the mind of the Lord, or the full mind of the Lord, or a man of the Lord, to declare that as he is emptied of all humane excellencies, proper to the mind of man, so he is furnished with the fulnesse of the mind of God; for *none knows the father but the Son, and he to whom the Son reveals him*, *Mat.* 11. 27. who minds only the glory and cause of the Lord, and so according to this name, he is described to be mindfull of the Lord, or the full and compleat mind of the Lord, signifying from whom he came, as he is the fulnesse of Gods mind, and what his errand is, namely, to be mindfull of Gods cause only

Again, it signifies *a man of the Lord*, to declare, that a Christian is of no humane investment into office, nor acts by any humane authority, but hath his instalment, and authority to exercise from the Lord of all the Earth, and thus Christ is declared by this name *Zachariah*, as one who is of the mind and counsell of God, in the exercise of the Priests office, whom these hypocrites reject, to the letting out and spilling the very soul and life, thereof by their traditions, *Mat.* 15.3.6.

Again, he is here set forth, by an ancestour, as being the son of *Barachiah*, in which the mystery of this Scripture is declared and signified unto us; for this *Zachariah* was the son of *Jehoida*, the high Priest of God, in the dayes of wicked *Joash*, though it is said *that he did uprightly in the sight of the Lord, in the dayes of Jehoida the high Priest*, 2 *Chron.* 24.— namely that wicked *Joash*, being that what he did in the time of *Jehoida*, all his Actions (as the History declares) rise from the counsell and operations of the high Priest, which

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are reckoned upon *Joash* in like sort, as the choise of Christ is reckoned upon *Iudas*, together with the rest of the Disciples, and as *Iudas* is said to have part in that ministry, which was the proper portion of the rest of the Disciples, out of which he is excluded, in point of any fruit or benefit thereby, but departed therefrom by going to his own place, *Iohn* 6. 70. *Acts* 1. 17. 25. so that his actions are said to be upright, namely the ordering of the Kingdome, as it had respect to *Iehoiada* in his dayes, who was the proper Agent in the affairs of the Kingdom, as well as of the Priesthood in his dayes; therefore *Zachariah* hath not the name of his Father *Iehoiada*, by that name, the son of *Iehoiada*, but by the name of *Barachiah*, being related here unto his Ancester by vertue of that Kingly Priesthood, which his Father sustained, signified closely unto us, under the name *Barachiah*, which signifies the blessing of the Lord, which is the Priests office to blesse in the name of the Lord, *Numb.* 6. 23. 24. 25. 26. *Deut.* 10. 8. 1 *Chron.* 23. 13. for ever: So that he is related to his Father as the proper off-spring of that Princely office, which comprehends the vertue and power both of Kingdom and Priesthood, whom these false Interpreters are said to slay; for *Iehoiada* the Priest was the proper Ruler of the Kingdom in his dayes, in the time of wicked *Ioash*, and therefore *Joash* is said to do that which was upright in the days of *Iehoiada*, because *Iehoiada* was the originall and fountain of the work, as was noted above, for he submitted unto the high Priest in all things, and therefore *Iehoiada* is buried in the Sepulchre of the Kings, which was denyed to *Ioash* at his death, 2 *Chron.* 24.

Jehoiada was privy to his being hid and maintained in the house of the Lord, for the space of six years, as a perfect escape from the hands of wicked *Athalia*, and cessation from her Idolatry in the time of the high Priest, 2 *Kings* 11. — And in the seventh year *Iehoida* brings a most Princely guard into the house of the Lord for his defence, the high Priest sets the Crown upon his head, and causeth *Athalia* to be slain, he makes a Covenant between the Lord and *Ioash*, and also between him and the People; he gives the King his Wives, as

being the proper Author of all relations in the Kingdom, and is the prime provoker and ſtirrer up of the Levites, and all the people unto the repair of the houſe of the Lord, who otherwiſe moved not at the voice of the King; therefore *Zachariah* is related unto his Anceſter, as being the Off-ſpring, Son and Heir to ſuch a noble office, by the name of *Barachiah*, bleſſing and ſpeaking well of the Lord, or bowing the knee unto the Lord, as being ſubject to none but he, no not to *Ioaſh* further than he follows his counſell and adviſe; and therefore when *Ioaſh* fals away to Idolatry, *Zachariah* ſtands up above the People, that is, as a man of God in the name and authority of God, as one above that idolatrous Nation, higher than the Princes or People thereof, now falne unto Idolatry, and feares not to tell them how they have tranſgreſſed the Commandements of the Lord, and therefore cannot proſper, nor paſſe through their deſign, but as they have forſaken the Lord, and departed from the wayes of *Iehoiada*, that is, from the knowledge of the Lord, as his name ſignifies, ſo the Lord had forſaken them, declaring thereby that as then *Iehoiada* the high Prieſt was dead in that time of their Idol worſhip, ſo wherever there are carnall Ordinances and Inſtitutions ſet up that men muſt ſubmit unto, there is the Lord Ieſus dead, the high Prieſt of our profeſſion, in point of all ſpirituall and holy adminiſtrations, both in Kingly and Prieſtly office, which includes all other offices whatſoever, as they were then dead in *Iehoiada*, in order to *Ioaſh* and his Nobles, who as his name ſignifies diſagreeing or fiery, ſo he now manifeſts himſelf againſt the godly and propheticall off-ſpring of the high Prieſt in *Zachariah*, for he clothing himſelf with obeiſance, counſell, and honour of his wicked Princes, fals to Idolatry, in which act of his *Iehoiada* is dead our high Prieſt in all ſpirituall reſpects.

Iehoiada is dead alſo in his ſon *Zachariah*, in point of all carnall adminiſtrations, both in Kingdom and Prieſthood, who is clothed as the Text ſaith, with the Spirit of God, and therefore declares that all true and reall office and adminiſtration ſprings out of Ieſus Chriſt, as becoming vain and empty in *Abel*; for being emptied of all humane abilities

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and conſtitutions, as holding no weight nor being of any account in the Kingdom of God, thereby the ſpirit of the Lord breaks forth, as the light at noonday, that ſhined upon *Saul*, as he went to *Damaſcus*, *Acts* 22, 6. and ſo upon *Zachariah*, the ſpirit of the Lord comes upon him, and officiates him as a Prophet of God, as one who is above all the idolatrous Princes and Prieſts of *Iudah*, cleaving to *Ioaſh*.

We ſee then that *Ioaſh* being made vain and empty of all the righteouſneſſe of Kingdom and Prieſthood, in that holy way of adminiſtration upheld and maintained in the dayes and time proper to our ſpirituall *Jehoiada* and high Prieſt of God, who is that wiſdom and knowledge of the Lord, clothing himſelf as the Text declares, 2 *Chron.* 24. with the praiſes of men, counſell of his wicked Senators, and ſubmiſſion of the people, becoming thereby officiated in all the corrupt wayes of Idolatry, both in Kingdome and Prieſthood, contrary to the wayes wherein *Iehoiada* the high Prieſt walked in his dayes, and ever doth where he liveth, and therefore in his ſon *Zachariah*, inveighs againſt ſuch abominations, declaring in order to *Abel*, that all holy and acceptable office and adminiſtration ariſeth and ſpringeth out of becoming vain and empty of the purſute apriſing, and love of the glory of this world; and that all diabolicall office, and idolatrous worſhip ariſeth out of this, that men are become *Abel*, vain and empty of all the holy things of God, in apoſtatizing and falling away from God, as *Ioaſh* did; this doctrine taught by *Zachariah* (as it is by all ſuch as are mindfull of the Lord, and have the mind of Chriſt, 1 *Cor.* 2. 16.) ſtirs up apoſtatizing *Ioaſh* together with his wicked Servants againſt the true Prophet of God.

For the world cannot indure to hear that Chriſt is ſo dead in *Abel*, unto all carnall and temporary Sacrifices (exerciſed by *Cain*) that it ſets him in all ſpirituall, holy and acceptable offerings in the bringing forth of the Saviour in all things in *Seth*, or the fulneſſe of ſalvation in that which is ſet or ariſeth in the ſtead of thoſe carnall offerings.

Nor can it indure to hear that Chriſt is ſo dead in *Iehoiada* unto all carnall and humane inſtitutions and adminiſtrati-

ons (ſet up in *Joaſh*) that it is an inveſting and inſtalling of him into all ſpirituall office and adminiſtration, as in *Zachariah* his ſon, upon whom the ſpirit of God comes in ſuch ſort, that he ſtands up above the people, or (as the word ſtood ſignifies, to miniſter) *Ier.* 52. 12 compared with 2 *King.* 25. 8. *Numb.* 16. 9. *Deut.* 10. 8. he miniſtred by a ſpirit ſupereminent, in order to all the carnall and idolatrous Princes of *Judah* and *Ieruſalem*, whereupon they find no other means to promote their honour, but only to put to death him that is the true Succeſſour of his Father in office only acceptable unto God, which ſpringeth only from the power of the Spirit of God, coming upon him from no humane education, or carnall way of adminiſtration whatſoever, which vexeth the ſpirit of the world, that it ſhould fall ſhort in all its policy and power to create and inſtitute a godly officer; the World therefore in the rage of *Cain*, rejects and ſlayes the Sacrifice of God, which *Abel* is, *Rev.* 13. 8. and alſo the Officer and Miniſter imployd and exerciſed about the offering, which *Zachariah* the ſon of *Barachiah* is; therefore the murther of falſe Interpreters extends from the blood of *Abel*, that is, all true Sacrifices, and offerings unto the blood of *Zachariah* the ſon of *Barachiah*, that is, all true Office and Officers, or all true Miniſtry and Miniſters, for they may not indure that all true Sacrifice and Offering ſhould be the firſtling of the Flock, or elſe it is rejected, which firſtling of the Flock, is the Son of God himſelf, and they are ignorant how Chriſt is all in all in his Saints, *Epheſ.* 1. 23. and therefore are in a rage againſt him, 1 *Cor.* 2. 8. or againſt it, that is, the true Sacrifice of Chriſt.

Neither can they indure that all true Office and Officers ſhould ariſe from, and be created & made only by the Spirit of God, without which they are of no force, vertue, nor reckonable in the Kingdome and houſe of God, for then mans common induſtry in humane Schools, publick Votes, bodily conqueſts, with Baptiſms, laying on of hands, and common exerciſe of humane Elderſhips would be in no eſtimation, nor honour in the ſight of God, nor any thing whatſoever, further than the Spirit of God teſtifies of it ſelfe in the uſe of it.

No

No, the world cannot indure that all false worship, both in point of offering and office, matter and manner of performance, springing from earthly and vanishing things, in the glory or humbling of the Creature, in the exaltation or mortification thereof, should be that evill one, that is, the Devill, therefore in *Abel* they slay all true Sacrifice and offering, that those which are earthly and carnall within their own Sphear may take place, and in *Zachariah* they slay all true Office and Ministry, that so that which is diabolicall may be set up and advanced, a work of wicked Scribes and Pharisees, false Expounders and Interpreters of the Law of God, who in the death of *Iehoiada*, that is, in the silencing of the Lord, in point of all Kingly and Priestly authority, they will only have *Ioash* to reign, in the maintainance of all humane institutions in the way of idolatry, advancing the Creature into the place of God: in the doing of which they despise and destroy the true succession of the Kingdome and Priesthood of Christ, and therein all the proper offerings, officers and enterprises of the Spirit, which is free in all its administrations, not bound to any, where its own image and superscription appears not, nor requiring ought from any, where it comes not from the same fountain, in the suppressing and quenching whereof, they set up that spirit and advance it whose office is to accuse and condemn, deceive and beguile, destroy and torment, which ever was, is, and will be the only exercise and office of Satan, *Rev.*12.9.10. which evidently appears in that wicked *Ioash*, with his retinue, who cruelly murther *Zachariah* the true Successour of that Priesthood royall, which only is of God, *Exod.*19.6. 1 *Pet.*2.9. set forth in the Kings command, and the names of his servants who did it, that afterward conspire together to take away the life of the King, for so God makes the wicked Executioners and tormenters one of another, 2 *Chron.*24.21.26.

The third point is the place where this Fact is committed, and that is, *between the Altar and the Temple*, which includes the place both of the murther of *Abel*, and of *Zachariah*; for they are never separated one from another, no more than the

Mediator between God and man is ſeparated, either from God or from man, but includes them both, 1 *Tim.* 2. 5. for whoever he be that cannot indure *Abels* Sacrifice, that man can never indure *Zachariah* his office and miniſtry; for a Sacrifice of the firſt born without blemiſh, that is, without any thing ſuperfluous or defective, and an office ſpringing up only from the Spirit of God (which is ſecret and inviſible with reſpect to mans ſight) without the helpe or induſtry of the wiſdome of man, nay, againſt the very form and way of the operations thereof, 1 *Cor.* 3. 18. 1 *Cor.* 1. 21. Such Sacrifice and miniſtry the world could never indure to be in preſent exiſtence and being, but only are conſtrained to acknowledge that ſuch have been, or ſuch may be hereafter, which all wicked men will eaſily yeeld unto, ſo be it they may be tolerated for preſent to ſtand upon, and practice, according to their own humane and carnall principles; as it was in the dayes of *Cain*, ſo it is now, and will be the ſame with all wicked men, as alſo it was with wicked *Ioaſh*.

The ſlaughter then was in the Court of the houſe of the Lord, as is expreſſed by the Prophet, 2 *Chron.* 24. 21. And Chriſt opening the myſtery of that Hiſtoricall Narration, ſaith it is done between the Temple and the Altar, to declare that wicked and idolatrous Kings, Prieſts, Princes and Elderſhips of the world, falſe Expounders, Interpreters, and Prevaricators of the Law of God, will never permit that ſuch an offering or ſacrifice ſhall be laid upon the Altar of God, nor ſuch an Officer as is only authorized and furniſhed with and by the Spirit of God to enter into the Temple or houſe of the Lord to exerciſe in point of worſhip, ſo far as their power and authority can put forth it ſelf to prevaile againſt them, therefore they permit them not to come neither into the Temple, nor upon the Altar, but ſlay them betwixt them both, for their act of murder in that place is referred as well unto *Abel* as unto *Zachariah*.

And upon that Altar which the world hath erected, where no perfect thing muſt come, but al imperfect, or elſe not acceptable to their God (which is the wiſdome of the world) imperfect word, imperfect Sacraments, imperfect Prayer, imperfect

fect Prophecy, imperfect Fasts, imperfect Thanksgiving, imperfect Faith, imperfect Hope, imperfect Love, imperfect Hatred, imperfect Joy, imperfect sorrow, imperfect Life, imperfect death, imperfect Priesthood, imperfect Kingdome, upon this Altar doth Christ never come, but in the losse of his life, for where he is alive, he is perfect in all things, *Mat.*5 48. *Col.*2.10. *Col.*4.12. *Mat.*21.16. *Iohn* 2.5. 1 *Iohn* 4.12. *Heb.*10.14.

So also into that Temple made with hands, or mans ability, and not of God building, 2 *Cor* 5.1. *Heb.* 8.2. *Heb.*9.1. which the world in the wisdome of man composeth, no Minister must be admitted therein, whom the ordination of God only designs unto office, unlesse the ordination of man be joyned thereunto, nor any whom the Spirit of God only furnisheth for the exercise of his office, unlesse humane learning and education be joyned therewithall; nor is the operation of his ministry counted honourable, or of any esteem in hardning mens hearts, that they cannot convert, and in blinding their eyes, that they cannot see, as well as in opening mens hearts and eyes to come unto the Lord, *Isaiah* 6.9.10. For if a ministry according to Gods wisdome should be admitted by the world, then would the wisdome of the world be in subordination to the wisdome of God, and the calling of a Christian would provemore immediate from God than any other office or calling in the world, and then would a Christian prove the only and supream person or state in the world, which is an honour which the spirit of the world could never allow unto the King of Saints, which may seem strange that they should conclude that a Christian shall have chiefty of, and supremacy over all wicked men hereafter, and yet cannot yeeld it unto them for the present, but rather must Lord it over them, according to the doctrine of the Scribes, *Luke* 23.2. *Mat.* 22.16.17.18. whereas the Scripture speaks so expresly, that a thousand years in Gods sight are as yesterday, when it is past, *Psalm* 90.4. Nay, the holy Ghost concludes that our time here is as nothing, *Psalm* 39.5. and if so, then how shall we reckon a man in another condition than he shall be hereafter in Gods account, according,

ding to whoſe reckoning and Records, we ought to judge?

To conclude this point, an Officer of Gods ordination and appointment, clothed with the Spirit of God, cannot be admitted into that carnall Temple, where *Ioaſh* bears ſway, and hath rule and command, but in the loſſe of his life; for where Chriſt is in office, he is exalted above all the ordinations of men, therefore is *Zachariah* ſlain between the Temple and the Altar, not being permitted to enter with life into the ſame, the world therefore in the letter of the Scriptures only retains a dead carkaſſe of the Prophets, being void of the life and ſpirit in all the vertues thereof, kept in that condition only through falſe and counterfeit interpretation.

The fourth point, is the Application of the Fact unto the parties preſent in theſe words, *whom ye ſlew*, as *Matthew* hath it, particularly applying the fact unto them of that preſent age; *Luke* ſaith, who periſhed, or which was ſlain, as giving being unto the fact in times paſt; or who periſhed, or periſheth, for of ſuch ſcope and comprehenſion the words are, noting a continued act which comprehends time paſt, preſent, and to come; for it is but one only Sacrifice which they thus ſtrangle, *Heb.* 9.26. *Heb.*10.10. and ſlay contrary to Gods ordinance and appointment, *Act.*15.20 29 not taking the blood, or the life away, according to the law *Lev.*17.12. *Deut.*12.23. ſo that it is but one blood ſhed, and it is but one Officer which is excluded their Temple, who hath all offices upon him, whom they thus ſlay, denying all rule and authority, that is of the nature of that inſtalling, contemning all e ercise of the party ſo inſtalled in all times and ages of the world, *Pſalm* 2. 1. 2. 3. *Acts* 4.25.—29.

Again, it is but one ſpirit and life of the word of God, which they ſpightfully ſpill, and let out in an earthly manner, as *Cain* did the blood of *Abel*, *Pſalm* 79 1.2.3. and it is but one ſpirit of enmity, and falſifying of the word of God, which is extant in all the ſeed and off-ſpring of the Serpent, *Gen.* 3.15. and therefore the fact in the full comprehenſion and operation thereof, is really applicable to parties of that race

and

and ſpirit of the Serpent in all times and ages of the world, as really as the whole ſalvation of God, and not a part or pittance thereof is applicable to every particular beleever, in any or in all ages of the world, and to tye the ſalvation of God unto any time, or party concerned in that myſtical body of Chriſt, more than to any other, is to divide Chriſt, and may as well ſay that *Paul* was crucified for us, as to aſcribe more power of ſalvation to one Saint than to another, 1 *Cor.* 1. 13. for it is nothing elſe but to deny God to be all in all, *Epheſ.* 1. 23.

Therefore falſe Interpreters are the proper and immediate Actors of that ſo cruel and bloody murther, in the ſhedding of one and the ſame innocent blood of the Son of God; for no more than Chriſt can be divided, or the proper ſpirit and life of his word can be made twain, *John* 6. 63. or the ſpirit of Satan halfed or parted, which is the quenching of that immeaſurable ſpirit of God in all its vertuous operations, no more can any falſe Interpreter of the word of God, free himſelf from being guilty of all the righteous and innocent bloodſhed upon the Earth, ſince the foundation of the World.

Therefore in the fifth place Chriſt affirms in way of an aſſeveration or oath, ſaying, Verily, Amen or So be it, to that which he hath, and ſhall affirm, concerning this matter, being irrevocable, confirmed by an avowed ſentence, which depends upon the truth and certainty of his being, the word of God, to perform and put in execution the ſame; *Verily, I ſay unto you, that all theſe things ſhall come upon this generation*, that is, in how many reſpects, that one Sacrifice of Chriſt is offered up to God, as an holy and acceptable offering, which is multiplyed according to the ſeverall Sacrifices and Offerings appointed by the law, which are innumerable in ſo many reſpects ſhall guilt in the annihilating of all theſe things come upon this generation of falſe interpretation of the law of God, and alſo by how much the offices and Officers by the appointment of God are multiplyed in way of Family, Tribe, City, Tabernacle, Temple, Army, and in the whole Kingdom of

God, which cannot be numbred, by ſo much ſhall the multiplication of guilt and condemnation come upon this generation, for killing and unjuſt annihilating of them all; therefore it is ſaid, that all theſe things ſhall come upon this generation of falſe Interpreters, as with full force and power never to be reſiſted; but it ſhall come upon this age, line or off-ſpring of falſe interpretation of the word of God, as it is the proper portion of every particular of them, as their inheritance, both by birth, as being the ſeed and off-ſpring of the Serpent, and alſo by due deſert, as purchaſed unto themſelvs by their own act, *Mat.* 3.7. *Hoſ.* 13.9.

1 Note from hence, that ſuch are falſe Interpreters of the word of God, who teach that only the ſins committed in one time, place, or age, ſhall come upon thoſe who live in that age, time, or place, they not being guilty of any other; for it is the ſin and guilt of all ages, that every Unbeleever attracts unto himſelf; for it is the nature of the ſpirit ſinning that attracts the guilt, and not any place or tract of time, therefore *Luke* ſaith, *it ſhall be required of this generation*, as one intire act; for as the demand of the Almighty is but one, in making inquiſition for blood, *Pſalm* 9. 12. ſo the blood is but one, the guilt is but one, and it is but one act of exaction of penalty requiring it to the uttermoſt farthing at the hands of every one found in the Fact, *Matthew* 5. 26.

It is to be admired, to ſee how zealous ſome perſons are, to cut off exorbitant perſons where they live, to clear the Land of ſin, and ſo free it from Gods execution of vengeance; if they can cut off the ſeed of the Serpent, there were ſome hope to attain their end, which is as difficult a thing to do, as to dry up the water in the Ocean Sea; or if they could take away the life of *Cain*, whom God hath ſaid, no man ſhall kill, *Gen.* 4.15. for there is no man, that is a meer man deſtitute of the Spirit of God, but will uphold and maintain earthly Sacrifices, which whilſt men cry out againſt other exorbitances, to the cutting off of the lives of thouſands, as for Theft, Murther, Adulteries, and the like, which are not to be tolerated amongſt men, in the mean time the life of

Cain

Cain is not only preſerved, but ſtood for, and maintained in earthly worſhips, and carnall and blemiſhed Sacrifices, halt, lame, and blind, brought unto God, wherein *Cain* lives, as alſo the ſpirit of the Serpent is maintained in carnall policies, ſubtle deviſes, and enterpriſes, in all eſtates, callings and conditions of men, though ſecretly carried on, that the body and bulk of the people diſcern it not, or elſe over-awed they dare not expreſſe it; but Satan in ſuch things can transform himſelf into an Angel of Light, ſo as all hands ſhall ſet to, to maintain it. 2 *Cor.* 11. 14. 15. And this ſpirit of the Serpent, or of ſuch as wander in the way of *Cain*, *Jude* 11. is that which attracts, not only the guilt of the ſin of the preſent age, but alſo the ſin of all ages paſt and to come; if theſe Zealots could cut off this ſpirit from the Land, it were a work that was never heard of, that is, that it hath not a reſidency upon the Earth, yea, in every earthly minded man, though he never come under the breach of the lawes of man, but could walk as *Paul* ſpeaks of this Phariſaicall practice, concerning the law blameleſſe that is, in the judgment & reaſon of man, *Phil.* 3. 6. if men could cleanſe the world, or their juriſdiction, of this ſpirit, which carries the guilt of the ſin of all times and places, in every particular time, place, and perſon, when, where, or in whomſoever it properly acts, then I ſhould think, they would not reſt in Heaven, till they had been in Hell to vanquiſh it there alſo, and this is the ſpirit that every Chriſtian contends with, and ſtands in oppoſition againſt, for falſifying of the word of God for ever, and to ſhew the wickedneſſe thereof, is his proper errand in the world, in the juſtification of the words of wiſdome, which is of God, but he can no more deſire that ſuch a thing ſhould not be, than he can deſire a nullity of his own ſalvation, or a ceſſation of the juſtice of God.

2 Note further, that they are no leſſe falſe Interpreters of the word of God, who teach, that the labour of a Saint, and glory wherewith he is clothed, conſiſts in thoſe particular acts and operations, done in that tract of time, wherein he ſojourns and abides here below, converſant among theſe terrene creatures, whereas it is true that his operations, and the be-

nefit and glory of them, reacheth according to the extent of that ſpirit whereof he is, and from which all his actions do properly ſpring and grow, which ſpirit works effectually, hath done, and ſhall in all the Saints of God, who have been, are, and ſhall be upon the Earth, and accordingly is every Saint of God to reckon and account of himſelf, and his operations, and that the manner of his Sonſhip is ſuch, as whereby he inherits all things: for thus ſaith the Lord, *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son*, *Rev.* 21.7. And he that takes away this prerogative and royalty from any Saint of God, he takes it away from the Son of God himſelf, who never took any account of himſelfe, in any particular whatſoever, but as in his Saints, yea, in that compleat myſticall body; therefore doth every man receive according to that which is done in his body, 2 *Cor.* 5.10. that is to ſay, according to whatſoever is done in the body myſticall, whether it be the body of Chriſt, or that body of ſin and death, whether done according to the myſtery of God, or that myſtery of iniquity; woe therefore unto falſe Interpreters of the word of God in all ages, yea if that bounteous, full and plentifull word of God, which is not to be limited, or infringed in any of its operations and excellencies of glory, but as all being in one in the account of unity, and that one compleatly in all, in the account of multiplication, *Cant.* 1.7. *John* 17.— for the word of God knows how to terminate all its own operation, excellency and glory in one Saint, as well as it knows how to make it ſelf full in one word, which is only *love*, *Rom.* 13.8. *James* 2.8. So alſo it knows how to terminate the curſe in all the myſtery and ſhame thereof, in all and every particular that pertaineth thereunto.

And hence it is that Chriſt turns his complaint againſt *Jeruſalem*, as the proper Mother who brought forth theſe falſe Interpreters, which was founded and conſtituted ſo long before, as being one and the ſame together with themſelves, converſant together with them, and alike guilty in the ſame act of that bloodſhed which he layes unto the charge of theſe Scribes and Phariſes, ſaying in verſe 37.

Oh Ieruſalem, Ieruſalem, *which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I have gathered thy Children together, as the Hen gathereth her Chickens under her wings, and ye would not!*

Wherein obſerve for the orderly handling of the words, this Method.

1 *Firſt, a vehement acclamation or outcry, in theſe words, Oh Ieruſalem, Ieruſalem.*

2 *A ſerious and juſt charge, thou that killeſt the Prophets and ſtoneſt them that are ſent unto thee.*

3 *A pathetical interrogation, in theſe words, How often would I have gathered thy Children together?*

4 *A metaphorical Deſcription of the manner how,* that is, *as a Hen gathereth her Chickens under her wings.*

5 *An unnaturall denyall in them, and ye would not.*

1 For the firſt of theſe, namely, his vehement Acclamation, in theſe words; *Oh Ieruſalem, Ieruſalem,* wherein obſerve two things; firſt, an Ingemination and doubling of the phraſe, which notes the certainty of that unalterable ſtate and condition of the City, in order to them, as it is their mother, and originall from whence they ſpring.

2 Secondly it notes the unalterable nature and diſpoſition of theſe falſe Interpreters, as they are her naturall Children proper off-ſpring.

And for the opening of this point we are to conſider how *Ieruſalem* is to be underſtood in this place; for as there is a Daughter of *Zion* who is truly ſaid to be a Virgin, *Iſai* 37. 22.

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in regard ſhe never knew man, that is, never acknowledged that way of the fleſh, and carnall commandement as our Apoſtle ſpeaks; *henceforth know we no man after the fleſh*, 2 *Cor.* 5.16. therefore it is ſaid, *a Virgin ſhall conceive and bear a Son, and thou ſhalt call his name Immanuel*, *Iſa.* 7. 14. In this reſpect *Ieruſalem* is called Virgin daughter of *Zion*, and is truly ſaid to be a daughter of *Ieruſalem*, in like ſenſe as Chriſt is ſaid to be the ſon of the Virgin, who is alſo the Author and maker of her.

In like manner, there is a daughter and virgin of *Babylon* and *Egypt*, that is, one that never knew man, or acknowledged that way of ſpirit and life, which is in Chriſt Jeſus, that law of the ſpirit exerciſed in the holy Temple, that myſticall body of Chriſt, which he ſpeaks of, *John* 2.19. which *Babylon* could never indure, but puts the Veſſels thereof to profane uſe, and ſo deſtroyes it unto themſelves, *Iſa.* 47.1. in like reſpect is *Iſrael* after the fleſh called Virgin-daughter of *Egypt* alſo, who never acknowledged that holy meſſage and miniſtry of *Moſes* in that great deliverance, but ſet up a Calf in the wilderneſſe, and worſhipped the beaſt, *Ier.* 46.11. *Pſalm* 106.19. or the moulten Image.

Even ſo there is *Ieruſalem* that is above, who is the true Mother of all the free born ſons of God that is who is above, or more excellent and glorious, than all the orders and conſtitutions of *Hagar*, that is, of the bond-woman or law of the fleſh whatſoever, *Gal.* 4. 26. and in this reſpect the City is called *Ieruſalem*, which is a word compounded of *Iireth*, *Gen.* 22. 14. and *Salem*, *Gen.* 14. 18. that is, *ſeeing in peace*, for the Lord in the offering of *Iſaac*, through his eſcape by the death of the Ram intangled in the brambles and thickets of this world, ſees that mount in a ſtate of peace and laughter in *Iſaac* for ever, *Gen.* 22. 14. which is truly ſaid to be *Ieruſalem*, or *Sara*, *Gal.* 4. 22. 26. So likewiſe there is *Ieruſalem* that now is, that is, which is earthly below, and not heavenly and ſpirituall, therefore he ſaith it anſwereth unto, or reacheth unto *Sina* (as the word will bear) alluding to the mountains of *Arabia Petrea*, *unto Cadis Bernea of Jury*, declaring that this earthly *Ieruſalem* ſignified in *Agar*, is the

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same with *Sina*, the works of the law, and carnall ordinances, which only ingendreth unto bondage, and intangleth all her Children, even as the Ram was caught by the Horns, or in the prime of his strength, in the arm of flesh, to the deliverance of *Isaac*, and his own death and destruction; and this *Ierusalem* is named of *Iebus*, and is so called, *Iudges* 19. 10. 1 *Chron.* 11. 4. after *Iebus* the son of *Canaan* the accursed, *Gen.* 10. 15. 16. *Gen.* 9. 25. and therefore is said to be under the spirit of bondage in her children, and ingendreth only thereunto (contrary to *Sarah* the free woman) being only in the place of Mount *Sinai*, and in the state of *Agar*.

Ierusalem then brought in, in this place, according to Christs account, is the Mother of these Children, namely, false Interpreters of the word of God, being considered as in her first originall, being built, ordered and possessed in the reall state of the curse, by *Iebus* the son of *Canaan*, the son of *Cham*, the accursed, or by *Iebusie*, who when *David* was made King in *Hebron*, he and all *Israel* went unto *Iebusie*, which is *Ierusalem*, which resisted *David*, saying, *Thou shalt not come in hither*, 1 *Chron.* 11. 4. 2 *Sam.* 5. 6. So also *Ierusalem* is called *Iebusie*, when the land is divided unto the sons of *Israel*, *Ioshuah* 15. 8. and by that name falls in the inheritance of *Beniamin*, in whose lot the Temple was built, *Ioshua* 18. 28. which is a Temple destroyed, into which Christ never came, and a Temple reedified wherein Christ stands and preacheth, *Luke* 4. 16.——22. of which *Moses* the man of God prophecies, when he saith, *The Lord shall cover him all the day*, (speaking of *Beniamin*) and between his shoulders, that is, in the midst of the Coasts of his Land, the Lord shall abide and dwell in his Temple, *Deut.* 33. 12. So also when that *Levite*, who sojourned on the side of Mount *Ephraim*, fetched home his Concubine, it is said they came over against *Iebus*, which is *Ierusalem*, which is then said to be a City of Strangers, and not of the children of *Israel*, *Iudg.* 19. 10. 11. 12.

We conclude therefore, that *Ierusalem* is to be understood in a diverse respect, according to the mind of the Scripture, and that according to a reall state and condition in both; for

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it is to be taken in that order and constitution of blessedness and peace, according to that order and place of aboad of our *Melchizedeck*, who hath his Kingdom and Priesthood there, *Gen* 14. 18. for *Salem* is *Ierusalem*, and so the Chaldees paraphrase reads that place of the Psalmist, *Psalm.* 76. 2.

Ierusalem is also to be taken as it is constituted, ordered or inhabited, after the manner, and according to the state of the curse, as it is built and inhabited by the Jebusites, who are of *Iebus*, who is of *Canaan*, who is of *Cham* the cursed, *Gen.* 10. 15. 16. *Gen.* 9. 25.

Ierusalem then in this place, together with her children, according to Christs true intent, is to be taken in the accursed state of the Iebusites, Enemies to *Israel*. as it is constituted, ordered and inhabited by her proper off-spring, of false and counterfeit interpreters, even as the sons of men do erect, constitute, order and possesse the Cities and affairs of this world, namely, for their glory, benefit, safety and peace, by advancing all honourable things, according to mans account, in the disparadgement, debasing, and abandoning all things of shame, discommodity and danger, so far as mans wisdome in their constitution can find out, with the exercising and executing their laws and edicts accordingly.

Even so this City and Temple of these accursed Iebusites, it erects and possesseth it it self by the advancing and promoting of all things acceptable in the eyes of mans wisdom, with contempt and despising of all things which might impair, or any way abate the glory and lustre thereof, which cannot be maintained but by debasing and despising the Spirit of God, whose propertie is to blast, and to wither as grasse, and as the flower of the field all things set up and consisting in whatsoever that perisheth in the use thereof, as all humane institutions do; if ever the spirit of the Lord breath upon them, they wither and come to nought where such things then are, the things chiefly maintained, we may safely say, that the Spirit of the Lord never breathed there, *Isaiah* 40. 6. which are the only things that false Interpreters promote and erect amongst men in the world.

It is not without cause therefore, that Christ ingeminates upon

upon this word *Jeruſalem*; *Oh Jeruſalem, Jeruſalem*, moſt emphatically declaring thereby, that falſe Interpretation is cruell and accurſed, both in the Mother, and in the Children, in the Root, and in all the Branches; theſe are accurſed in their Fathers, who murthered the ſpirit of the Prophets, and their Fathers are accurſed in them that do the ſame things; that ſpirit which is the originall and ground of their interpretation, is accurſed and cruell, and all the fruits that flow therefrom, are cruelty and accurſed; Oh *Jeruſalem*, yee carnally conſtituted and momentany Churches; Oh *Jeruſalem*, yee carnally inſtructed Members made great of fleſh, *Ezek.* 16.26. *Ezek.* 23.19.20. Oh *Jeruſalem* the Mother of falſe Interpreters, as ſhe is in bondage with her children by the works of the Law, and in all things ingendreth thereunto.

Now the erecting of the curſe in this City, is the ſame with the ſetting of it up in *Canaan* the ſon of *Cham*, and father of *Jebus*.

Noah having planted a Vineyard after the Flood, which had ſwept away all *Cains* poſterity from the face of the Earth, as ſuch as have not a being in order to *the new Heavens, and the new Earth, wherein dwels righteouſneſſe*, 2 *Pet.* 3.13. yet is the curſe conſerved in the Ark, in that ſpirit of the unclean Raven, as well as the bleſſing is in that ſpirit of the Dove; for the work of God, as well as the word of God, hath its operation in way of death, as well as in the way of life, 2 *Cor.* 2.15. 16. for death ſprings up and revives through the reſurrection of Chriſt in the wicked, as really as life ſprings up and revives through his death in the godly, and yet there is no ſavour of life in the wicked, nor any ſavour of death in the juſt, and this conſervation of *Cham* in the Ark, who is of *Noah*, and ſo of *Enoch*, in the deſtruction of all *Cains* poſterity in the Flood, is to declare, that neither the bleſſing, nor the curſe is tyed or entailed to any naturall and carnall generation, according to mans judgement, but *God hath mercy on whom he will have mercy, and whom he will, he hardneth*, *Rom.* 9.10—18.

But it is ſaid that *Noah* drinks of the fruit of the Vine unto drunkenneſſe, *Gen.* 9.20.21. we know that the ſpirit of God

alludes there unto naturall drunkenneſſe in the ſtupifying of the ſenſes, through exceſſe of ſtrong drink, and deny not but that holy man might take liberally of the very fruit of a naturall Vine, to the obſtruction of the uſe of naturall reaſon, as it is in the time of ſleep; but we affirm that God teacheth a higher thing hereby, which is Gods proper intent, as the Apoſtle affirms concerning the care of God in not muſſling the mouth of the Oxe that treadeth out the Corn, 1 *Cor.*9.9.10. God therein takes care for men, and not for beaſts, according to the true ſcope and intent.

So God in *Noah* teacheth what the death of Chriſt is, perſonated in *Noah*, and not what taking away of mans naturall ſenſe, is by ſtrong drink, which is common to a beaſt, as well as man; ſo that as out of a deep ſleep in *Adam*, a woman is brought forth, that is, not only the way of mans propagation and preſervation on the Earth, but alſo one who through deceit brings in the fall and death; ſo out of this drunkenneſſe and ſleep of *Noah*, there is not only the bleſſing of *Shem*, and *Japhet* brought forth, but alſo that curſed condition of *Cham* and *Canaan*; ſo that *Noah* in this drunkenneſſe ceaſeth from all carnall argumentation in the things of God, even as a man drunk with Wine is bereaved of the uſe of naturall reaſon and common ſenſe.

Noah therefore according to Gods intent and meaning is drunk, in that ſenſe of the Apoſtle, where he ſaith, be not drunk with Wine wherein is exceſſe, but be filled with the ſpirit, or as the word is, be drunk in the ſpirit, *Epheſ.* 5. 18. that is, as *John* is ſaid to be in the ſpirit on the Lords day, *Rev.* 1. 10. even as a man being in drink, it hath dominion over his ſenſes, carrying him beyond the common operations of them, therefore it is ſaid *that a man ſtaggereth becauſe of wine*, *Pſal.*78.65.

Even ſo a man being in the ſpirit, it carries him beyond all naturall reaſon, common ſenſe, and humane argumentation, to reſolve, conclude and determine of things according to the wiſdom, power and glory of God, and not of the Creature; therefore it is that the Spouſe in the *Canticles*, ſaith, Eat O friends, drink abundantly, or as the word is, *drink*, *and*

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be drunke O well-beloved, *Canticles* 5. 1.

The truth is, that the argument or wiſdome of a Saint encouraging him to ſtand in oppoſition unto all the world, (which he cannot but do though there were not another to ſtand by him in the cauſe of God) is to carnall reaſon liker to a man bereaved of his ſenſes, than one in his right mind; and thence it is, that *Cham* the youngeſt ſon of *Noah*, or the leaſt ſon being ſo diminiſhed in point of Sonſhip, that he comes not within the compaſſe of inheriting any part of his fathers bleſſing, becauſe he looking upon his father as being uncovered of all the ornaments of mans power and wiſdome, and ſo aſleep or dead to them all, whom *Cham* declares to his brethren as the ſhame of his father, looking upon him with that unclean ſpirit of the Raven, but *Sem* and *Iaphet* beheld not any ſhame in that nakedneſſe, but know it to be the only capacity of their father to be clothed with thoſe honourable robes of righteouſneſſe, which they bear upon their ſhoulders as the Levites carry the Ark of God, and go backwards unto their father, a quite contrary way than *Cham* doth; therefore *Noah* awaking unto God, or being alive unto the ſpirit, as really as dead to the fleſh, exerciſing himſelf in the wiſdom of the ſpirit, knows what his ſons have done through this his ſleep and drunkenneſſe, miniſtring unto them according to their deed; and therefore denounceth a curſe againſt *Canaan*, not naming *Cham*, but *Canaan* his ſon, wherein a deep myſtery is couched; namely, that the curſe doth not in the leaſt ariſe out of the Ark, wherein ſalvation is, but out of a ſpirit propagated and ingendred, by concluding that the glory of ſalvation conſiſts in that which it doth not, namely in the glory of the Creature, and not in that glory which is immediately of God, even as *Cham* lookt at the blaſting of mans glory, through the power of the holy ſpirit of God, to be the ſhame of his father, and not the true glory.

Neither doth the curſe ariſe and ſpring out of any proper work or operation of God in any particular, but from a falſe conſtruction and interpretation made of that good work of God; therefore the act of ingendring *Canaan*, as accurſed *merchandizing* (as his name ſignifies) by a falſe conſtruction

concerning our deliverance (given by *Cham*) comes between *Noah*, and the bleſſing diſtributed to his ſons; and however *Cham* be not named in denouncing the curſe, yet he is included, elſe the curſe were not full in originall and off-ſpring, even as the bleſſing is pronounced upon the root and originall of bleſſing; and therefore he ſaith, *bleſſed be the Lord God of Shem*, but *Shem* the true off-ſpring is included, and ſo it is full in the root and branch alſo.

So is the curſe denounced upon *Canaan*, but *Cham* is included alſo, elſe the curſe were not full in root and off-ſpring; and as *Noah* here in this place, is not the immediate root of *Canaan* the accurſed, no more is the Lord of all the Earth the immediate root of any particular in the curſe.

That ſpirit therefore that ſtands for mediate Ordinances and offices of God, it ſtands for and upholds the proper propagation of the curſe; and as the curſe goeth out unto *Canaan* the ſon of perdition, including *Cham* the father of lies; ſo Chriſt here denounceth deſolation upon the Mother *Ieruſalem*, including all falſe Interpreters her Children, in the Scribes and Phariſees, as her proper off-ſpring; and thus comes the curſe to be propagated in all the men of the World and the orders thereof conſtituted and eſtabliſhed (if we may call it order eſtabliſhed) in all the Cities of the Iebuſites, namely, by preferring the wiſdome, power, authority and glory of man, before the wiſdome, power, authority and glory of God, maintaining the wayes and operations of the Creature in the vilifying of the operations of the ſpirit of God, as a ſhameſull thing in that way of the croſſe of Chriſt, and in this ſtands all thoſe mother like conceptions in the orders of the World, to produce and bring forth a brood and generation of falſe Interpreters, as the orders of *Ieruſalem* had brought forth theſe Scribes and Phariſees, as her children ingendred by that bond woman, or ſpirit of bondage. For the orders conſtituted and eſtabliſhed in the world, beget falſe Interpreters, as naturally as every Creature begets and conceivs its own kind, for according to the form of order eſtabliſhed in any nation, Kingdom or juriſdiction, ſuch is the office it brings forth, for he muſt be produced and eſtabliſhed accor-

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ding to that law, or elſe he is a Uſurper; ſo that the immediate call, and inviſible vertue of the Spirit of God, is thereby to be rejected in whomſoever it appears; for the Officer muſt be a child of that order and law wherin he exerciſeth, of what order and conſtitution ſoever it be, which this City order of *Iebus*, or *Ieruſolem* hath ordained and erected, and herein ſhe becomes murtherous and diabolicall in her ſelf and in her children, or the children are ſuch in the mother, and the mother is ſuch in the children, in that they reject all immediate revelation of Chriſt and his Spirit, putting it off by their law to a time paſt or to come, or to both, and ſo kill it in the preſent time, as theſe Interpreters did, and as the City ordains and appoints ſuch laws to bring forth children by, ſo the children are bound to promote maintain and juſtifie that law and order by which they are brought forth.

Even as children do their Parents, whilſt they ſtand in that relation of children; for when they are once betrothed, they become a root in themſelves, and theſe two taken ſpiritually according to the intent of Scripture are never ſeparated, whether in the myſtery of God, or in the myſtery of iniquity, namely the root and the branch, the mother, as City order, and her children; ſo that as falſe Teachers look back they are the children of an accurſed mother, or ſeed of an adulterous law of the carnall commandement; and as they look forward at the fruit and off ſpring of their doctrine, ſo they are the root or mother City of an accurſed off-ſpring, whoſe inhabitants are no other than the accurſed, Iebuſites, enemies to *Ieruſalem*, that is above, and to the Iſrael of God, *Gal.4.26. Gal.6.16.*

This City therefore, namely *Ieruſalem*, ordered by the law of a carnall commandement, which is to expound the bond and tie of the word of God (as Gods intent) to ſtand in the relation of one Creature to another, in any thing wherein God expreſſeth himſelf.

This City is not only that *myſtery Babylon the great, the mother of Harlots, and all abominations of the Earth*, *Rev.* 17.5. But it is alſo the mother of all murthers, and therefore called *the City of bloods*, in the form plurall, *Ezek.*17.2. *Na-*

Iohn 3.1. and therefore wo is denounced againſt her as the *bloody City, Ezek.* 24.6.9.

And ſo much for the acclamation and ingemination of the phraſe, Oh *Ieruſalem, Ieruſalem*; and hence it is that Chriſt brings in that juſt and deſerved charge, which is the ſecond point, *Thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee*; wherein obſerve two things, firſt that they kill the Prophets; ſecondly, that they ſtone them who are ſent unto them.

1 They kill the Prophets, for this order and City government contrived by the letter of the Scripture, for the maintaining of the glory, wealth, honour of the Creature cannot preſerve it ſelf therein, but by impriſoning or cutting off what ever ſeems to impaire the ſame; Now the wiſdome of God which hath placed all honour, wealth and happineſſe only in things that indure for ever, cannot but vilifie and bring to nought all fading and tranſient things, and therefore our Apoſtle affirms, that the wiſdom of the Princes, or moſt excellent, and men of eſteem of this world comes to nought, 1 *Cor.* 2.6.

Therefore the orders and inſtitutions of this City, that is, of all carnall policies and ſtates, leaning only upon the letter of the Scripture, muſt of neceſſity bend their force againſt that wiſdome and word of eternity, as the only enemy of their pomp and glory, being a ſhame and diſhonour to all earthly excellency and beauty, even as the glory and ſplendour of the Sun at noon day abaſeth the appearance of a candle; for the carnall laws and inſtitutions of the world cannot retain their force, if the wiſdom of God take place; therefore this *Ieruſalem* in erecting of her orders and ordinances periſhable ſhe muſt terminate the word of God in them, as the intent thereof, or elſe they are not in force to inſnare the conſcience, neither would they otherwiſe appear of any more worth than the laws given to the beaſts of the field or the fowls of heaven, which is neither ſin to break, ſimply conſidered, nor righteouſneſſe to fulfill; therefore they are bonnd over by the law of a carnall commandement, to terminate the mind

mind and will of God in humane orders and inſtitutions, in the neglect and rejecting of that glory of God which appears in Ieſus Chriſt, diſallowing and diſanulling in themſelves that eternall word and law of the ſpirit of life, which is in Ieſus Chriſt, *Rom.*8.2. which only frees from the law of ſin and death, and whereſoever that law is not acknowledged there ſin reigns.

Now whoſoever nullifies the ſpirit and life of the Scriptures, by erecting a carnall commandement, he therein nullifies the true ſpirit of propheey, and he that nullifies the ſpirit of the Prophets, he takes away the life of the Prophets, and ſo becomes a Murtherer of all the Prophets; for the ſpirit of the Scriptures is of that comprehenſion in the true intent thereof, as that it is the only life of all Prophets in every age of the world, without any alteration of Gods proper intent therein, no more than there was ever found ſalvation in any other, but only Ieſus Chriſt, *Acts* 4.10.11.12.

And therefore every carnall ſpirit is bound over for the conſervation of humane order, in the erecting and maintaining thereof, upon its proper principles, to extinguiſh and put out the proper life and ſpirit of the Scriptures, otherwiſe he cannot maintain his laws in force, according to the nature of them, in their height and glory, which man naturally ſtrives after, and can never attain unto any eminency therein, but by quenching of the ſpirit of God, and deſpiſing true propheey, 1 *Theſ.* 5.19.20. and all tranſitory Rites and Ordinances, erected and maintained, as carrying in them the ſcope of the word of God, are as ſo many Engines and inſtruments appointed, ordered and maintained, for that very end and purpoſe, wherewith they kill the ſpirit of the Prophets, in preferring the dead carkaſſe, and ſetting up a dumb Image before the ſpirit and reall ſubſtance.

2 Therefore Chriſt addes the ſecond act in his charge againſt them, telling them that they are ſuch *as ſtone them that are ſent unto them*; we heard before, how true Prophets are ſaid to be ſent to theſe wicked Scribes and Phariſees as they are the off-ſpring of the Serpent, and of ſuch fathers as killed the Prophets, and here it is ſaid, they are ſent to the originall and mother of them, that is, *Ieruſalem*, from whom

whom they ſpring; whence we may obſerve, that the Spirit and life of the word of God doth not only enterpriſe to ſolicite the world to break off, and turn from their groſſe aberrations and exorbitancies, but alſo to reverſe and repeal thoſe Laws and Orders from whence they ſpring, as things of no account in the Kingdome of God; nor is there any juſtice or righteouſneſſe to be expected from any humane or literall inſtitution or order, further than it is uſed by him who hath that ſpirit of the righteouſneſſe of faith to be his Inſtructer therein; therefore it is that Chriſt affirms that *in the Kingdome of God there is neither marriage, nor giving in marriage, but are as the Angels of God in Heaven, and to be ignorant of this point, is to be ignorant of the Scriptures, and of the power of God*, *Mat.* 22. 29. 30. that is, in caſe men acknowledge not that any temporary relation, ſimply conſidered, attains not unto the end of the law of God; for men knowing the Scriptures and the power of God, cannot but ſee and acknowledg that.

For ſhall we think that marriage, which is the way of the multiplication of man, and ſo the ground of all humane inſtitutions, is any point of the proper end of the law of God, when as it is plain that Chriſt is the end of the law for righteouſneſſe, *Rom.* 10. 4. but marriage (as a humane act) may attaine its end in a wicked man as well as in a juſt man, or elſe it were ſinfull to conſent to the marriage of unbeleevers.

Again, if marriage (ſimply conſidered) were any part of the end of the law, then would Chriſt Ieſus the fulfiller of the Law, *Mat.* 5. 17. never have neglected that relation; but he doth it of purpoſe to declare, that as naturall conception is not intended to be that which brings forth the Son of God, and therefore he is conceived by the holy Ghoſt; in like manner naturall marriages and contracts is not the thing intended by the word of God in the fulfilling of the Law, and therefore he enters not into that relation, for the conſultation of the groſſeneſſe of mans cogitations therein.

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Therefore the ſpirit of the Scriptures ſolicite carnall *Ieruſalem*, as having relation to the Iebuſites, for the abrogation of her ſinfull and murthering laws, as ſhe ſets the ſcope of the word of God in vaniſhing things, which is as durable in its proper end, in all things, as in its foundation, *Rev.* 22. 13. and beginning.

Such laws therefore as receive ſtrength by terminating the word of God in tranſient and momentany things, (as the Laws and orders of *Ieruſalem* that now is, and is in bondage with her children, ever did) *Gal.* 4. 24. 25. and therefore the Prophets ever cry out and inveigh againſt their Sacrifices, Sabbaths, New Moons, and ſolemn Aſſemblies, Temple, Prieſthood, Faſts, and all manner of exerciſes, which God himſelf had commanded, only they underſtood and uſed them in a litteral and carnall manner, terminating the end of the commandement in things that fade and vaniſh, which laws are the very ground and fountain of all uncleanneſſes and abhominations ſpringing up among the ſons of men in the World, *Iſaia* 1. *Iſaia* 58. *Ezek.* 23. 38. 39. the miſtake and miſconſtruction of the word of God in this point, is the proper prophanation of all things amongſt the ſons of men; therefore *Ieruſalem* is ſaid to ſtone them that are ſent, intimating thereby, that ſhe doth it by her Laws and Ordinances, alluding to the Law of *Moſes*, which appointed Malefactors to be ſtoned to death, *Lev* 2. 2. 27. *Deut.* 13. 10. *Deut.* 17. 5. and in that includes all other laws inſtituted by a falſe conſtruction of the word of God, whereby in her executions ſhe brings the word of God for what ſhe doth, for her defence, as though ſhe did nothing but by the command and direction thereof, which is only brought in as the Devill did the word of God in the tempting of Chriſt, which Chriſt gives a quite contrary meaning thereof, than the Devill intended, *Mat.* 4. 5.—10. which is the proper overcoming of the ſentation, and by this falſe and ſatanicall alleging of the word of God, falſe Interpreters do blind both themſelves and the world, and thereby direct the force of their law againſt a wrong object, and ſo exerciſe their cruelty upon the innocent, inſtead of the guilty party; for we ſhall hardly find a wicked Lawyer, or judge in the

world, that cannot by this means find some fault with a godly man, according to his interpretation of the law of God; for it is easily said thou art an Heretick, Seismatick, or a Blasphemer, a mover of Sedition, troubler of the state, or enemy to *Cæsar*, *Acts* 24. 5. *Acts* 18. 12. 13. *John* 19. 12. 13. *Acts* 17. 6. 7.

But the question is, by what law he is made such a one, whether by the law of faith, or by the law of sin and death; for if the Judge be not able to interpret the word of God, according to the Law of faith, and so be a Preacher of righteousnesse, 2 *Pet.* 2. 5. otherwise the word of God is become in him a law of sin and death, directing him to the innocent, instead of the guilty, and therefore his judgement must needs passe, according to the will and law of Satan, and not of Christ.

Not that we deny that the sentence and execution of death may passe amongst men upon the face of the earth, we only plead for a just and righteous law, by which it is done, otherwise the judgement is as ready to take hold of the innocent, as of the malefactor, for the maintaining of the Judges own ends and honour; for if a wicked Iudge did it not for sinister ends and respects, he would only bend the force of the Law against the godly of the Land, and not against them of his own spirit, as all wicked men are, only they become Tormenters one of another.

If a man should aske many who sit in judgement (according to the law of *Jerusalem* in bondage with her children) how it comes to passe that an Adulterer, or an Adultresse is by the law of God to be stoned to death, and yet Christ acquits one taken in the act, notwithstanding a grave Eldership are her accusers, *John* 8. 3.—11. or how a Murderer is by the law of God guilty of death, *Numb.* 35. 16. 17. 19. 21. and is to die the death, and yet God sets a mark upon *Cain*, that grosse Murderer, that no man shall kill him, *Gen* 4. 15. or how it comes to passe that a Usurper or Tyrant is not to be suffered, therefore *David* complains of *Saul* for usurping the Kingdome, *Psalm* 4. 2. as appears by the word translated, *men*, in that place, which is *Ish*, a name given to man with respect to dignity,

dignity, authority and power, as *Saul* had; and yet *David* though a Warriour, will not lay his hand on *Saul*, when he was in his power to put an end to such usurpation, though God had said the Kingdome was rent from him and given to *David*, 1 *Sam.*24.6. 1 *Sam.*15.27. as one better than he, and many the like, which no carnall Iudge can reconcile to any satisfaction of a rationall mind, and he that cannot reconcile the word of God to be at one, and in an eternall agreement in it self, as it is the word of God, that man can never bring forth a pure law of God; and he that works by a corrupt and crooked rule, must needs misse, or sin in all his operations; for he that cannot bring the word of God to agree in all things, he can never bring God and man to agree in Christ, in whom only all righteousnesse dwels, and abides for ever, and out of whom is nothing but wickednesse in all the sons of men.

The Law of God then applyed unto false principles is the ground of all disorders in the world; for can we think that if men did not put a certain Deity in worldly wealth by terminating a blessing of the word to consist in riches) that ever men would spend their time and strength, use such deceits and sleights in trades, to deceive, ingrosse, monopolize, and inhaunce the price, to grind the faces of the poor, alienating themselves from friends, family and house, or people of God, to abide among infidels, for that end and purpose to grow rich in the world? Nay, would men steal, rob, and slay but to get wealth, or to attain some other thing thereby, wherein men have put alike excellency? Further, if the law of carnall *Jerusalem* did not deifie marriages of man and woman, by terminating the word of God in them so as men expect a certain Heaven in fulfilling thereof, otherwise would they run into adulteries, but only that they find not their hope at home, but resolve it is to be found elsewhere? and thus it is in point of honour, outward peace, great friends and allies which *Jerusalem* after the flesh hath set up as Gods in the world for men to adore and worship, and spare nothing for the obtaining and maintaining the same.

Moreover this carnall *Jerusalem* makes gods of terrour, or

rather Devils to be avoyded, of temporary things, as poverty, idleneſſe, fornication, drunkenneſs, pride in gay apparel, want of obedience to Parents, Miniſters, Majeſtrates, terminating the word of God, as its proper errand to mankind in theſe things in all their prohibitions, curſes and comminations, which fils ſome with terrour and fear, it may be deſpaire and madneſſe in their coming ſhort of perfection in their abſtaining from ſuch things, and others are filled with itching deſires to taſte of them, apprehending ſome ſtrange and uncouth thing to be in that which is ſo prohibited; whereas if the Law of God were rightly exhibited and ſet forth, it would moderate mens hearts in the purſute of any earthly excellency, ſeeing the vanity of it, and quell all fears of wants and miſeries, ariſing from the want of the glory of it, knowing that God hath given commiſſion to all things to work for the good of every one of his, *Rom.*8.28. ——35.

Chriſt therefore directs his ſpeech againſt *Jeruſalem* as that mother City, law, or order, that brings forth Scribes and Phariſees, who by their law ſtone the Prophets of God, and ſuch laying claime unto the law is the reall denial of the law, as bad as thoſe whom they call Antiſcripturians, a term ſoon found out to make men odious: But it were better to fill their ears with arguments to the ſtifling of all ſuch ignorant ſpirits as deny the preſent power and authority of the word of God. Though theſe men think themſelves ſuch as are flown beyond and above others, and therefore wait either for a new word, never yet recorded, from the mouth of Chriſt, when he comes to reign on Earth as a Monarch, or elſe for ſuch a ſpirit as yet never breathed in the ſons of men, and ſo look at the word of God recorded as a thing now out of date, according as they judge of the Ceremonies of the Law.

Theſe are falſe Interpreters of the word, and are under a law of this carnall *Jeruſalem*, that Chriſt thus chargeth, in that they make the eternall word of God, which is the ſame with God himſelf, and lives alike together with himſelf in the Saints in all ages; theſe perſons therefore that deny the preſent power and vertue of the word of God, are as really

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theſe deceitfull and hypocriticall Expounders, as thoſe Scribes and Phariſees were to whom Chriſt ſpeakes, and ariſe from *Hagar* the bond-woman, as really as thoſe deſcended of that *Ieruſalem*, who is in bondage with her children, declaring themſelves to be no children of the free-woman, and ſo no heirs of promiſe.

For they may as well profeſſe the eternall word, that Son of God, and Saviour of the world, to be void of vertue, and have no operation, in or upon the Saints of God, whether living upon the Earth, or departed this life, (who is he *that upholds all things by his power*, *Heb.* 1. 3. and ſaith of himſelf by the Pſalmiſt, *the foundations of the Earth are weake, I bear up the Pillars thereof, Selah*, *Pſalm.* 75.) as to affirm that the word of God recorded in Scripture, is either out of date, and not of preſent uſe, or deſtitute of any vertue and power, which once it had.

For if theſe men will have the Characters of the word of God void and out of date, as records of no uſe, they deal not truly with themſelves, unleſſe they make the whole work of God in the creation of this viſible world to be out of date, yea their own bodies and ſouls, with all the operations and imaginations of their hands and hearts, for the Letter and Character of the Scripture is engraven in them all; therefore it is that all things are called upon by the Pſalmiſt, to utter and ſet forth the high praiſes of the Lord, *Pſalm* 148.— as all his Angels, all his Hoſts, all high places, yea praiſe him Sun and Moon, and all Stars of Light, the Heavens of Heavens, and Waters that be above the Heavens, yea things from the Earth, Dragons, and all Deepes, Fire, Hail, Snow and Vapour, ſtormy Wind and Tempeſt doing his will, Mountains and all Hils, fruitfull Trees and Cedars, the wilde Beaſts and all Cattell, creeping things, and feathered fowls, Kings of the Earth, and all People, Princes, and all Iudges of the Earth, young Men, and alſo Maidens, old Men with Children; if men will have the Records of Scripture, the Characters of the Word of God out of date, let them profeſſe all theſe to be out of date, and void of that vertue, relation, motion and operation, which God at the firſt placed in them, and gave unto them.

Yea let them profeſſe that their places, offices and ſtations they ſtand in, to be out of date, and of no uſe, as marrying, and giving in marriage, procreation of Children, or of any Creature, with their eating, drinking, ſleeping, labour, and reſt, let all theſe be dead & out of date unto them, if the Characters of the word be out of uſe, yea their own thoughts, and motions of their minds, for the word of God (as ſpoken of all men) ſaith *the word is nigh unto thee, even in thy heart, and in thy mouth*, *Rom.* 10. 8. and ſaith the Apoſtle, this is the word of faith which we preach, that is, our Miniſtry is nothing elſe but an opening of that Huſk, or Character written upon your own thoughts and words, that you may participate of the ſtrength, life and ſubſtance, contained therein, which otherwiſe is a dead and killing letter, yea the ſavour of death unto death, 2 *Cor.* 3. 6. 2 *Cor.* 2. 16. 2 *Cor.* 3. 7. --11.

Thoſe therefore that deny a like vertue and power to be in the letter of the Scripture or Character of the word of God, that ever was at any time from the beginning, ſuch men are falſe Interpreters of the word of God, and alike adverſaries to Chriſt and his ſalvation, as theſe, againſt whom all theſe woes are denounced, and do appertain unto them as their proper right and juſtly purchaſed inheritance; for the word of God in the letter of it, is more firmly imprinted, than in being blotted with Ink upon Paper: therefore our Apoſtle affirms that it is graven upon ſtony Tables of the heart, as well as the Law of the ſpirit is upon the fleſhy Tables of the heart, for they are both to remain in their proper places, 2 *Cor.* 3. 7. though the Letter or miniſtry of condemnation be done away in the Saints, yet it abides in the wicked; for unto this day, when *Moſes* is Read, the Veil of ſeparation is upon their heart, 2 *Cor.* 3. 15. only in ſuch as turn in unto the Lord in the holy place with *Moſes*, in them the Veil is taken away, *Exod.* 34 34.

We conclude then, that the true Character of the word of God, is the whole work of God in the viſible Creation, in their ſeverall natures, relations, motions and operations, wherein ſtands firm and ſtable the reall Character of the word of God, which becomes unto man (the true end and ſcope there-

thereof) either a Minister of condemnation, or a Minister of salvation, as the spirit of *Cain* or *Abel* makes use thereof, in bringing unto God a heavenly and earthly Sacrifice, *Gen.*4.4.5.

Let these men therefore prove all things in Heaven, and in Earth to be worn out of date & of no use nor benefit one unto another, otherwise the letter of the Scripture shall stand firm unto this day, and the vertue and power of the spirit of the Scriptures, (which is the proper spirit of God in Christ Iesus, in that way of his salvation) shall only be out of date, and not in present use and exercise in these men who deny the use of the letter of the Scriptures.

There is another generation of interpreters who are of the same spirit of these Antiscripturians, though they cry out against such grosse opinions; for Satans Kingdome is divided in it self, and therefore cannot stand, but is in a continued act of apostatizing and falling away from God, and these are such as hold and teach that some part of the word of God is out of date, and not in present use, as the Leviticall and Iudiciall laws, (as they call them) likewise that some part of the word of God is not yet ripened, and so not come into present being and use; as the perfecting of the sound of the seventh Trumper, and the fulfilling of divers Prophecies, which foretell of peaceable and glorious times and states, which (say they) were never yet accomplished, as the new *Ierusalem*, coming down from God, with her glorious foundations, wals, gates, form, and furniture, which these men never yet saw to appear, *Rev.*21.——

These Interpreters are reall Antiscripturians: for he that denyes any part of the word of God to be in present use, as a thing too old, or yet not grown into present use and vertue, that man denies the fulnesse and perfection of the word of God, and he that denies the fulnesse of the word of God, he also denies the fulnesse of Christ, and it is all one to say something in the Son of God is out of date, and too old to be in present use, and also that something in Christ is not yet come into ripenesse and present use concerning that salvation that is by him alone; these men look upon the word of God with

the ſame eye that the carnall Iews beheld Chriſt, who ſought to kill him becauſe he ſaid he was the Son of God, *Mat.* 26. 63.—66. no doubt but theſe men would ſay in like manner, if they heard the word of God rightly and faithfully opened, this man blaſphemes, becauſe he ſaith, this is the word of God, *Ioh.* 10.36. for if the ſum of the whole word and law of God be not ſo brought in, in every Scripture, as to give Chriſt a perfect and preſent form and being therein, it is not truly and faithfully interpreted, whether it be in *Moſes*, or any of the Prophets, it ſpeaks the things that concern Chriſt himſelf, *Luke* 24.27. who is the perfect Son of God, that *Immanuel*, in what reſpect or relation ſo ever he appears, *Mat.* 1.23. for there is a fulneſſe in every law, as well as the law of love, and he that breaks one command, all are included in that breach, *James* 2.10.

We ſee here that the Son of God charges *Ieruſalem* to be the ground and mother of falſe Interpreters, as one that by law (falſely expounding *Moſes*) kils the Prophets; he finds their legiſlative Aſſembly to be the Author thereof, and therefore bends his ſpeech for the repeal and abrogation thereof, which he attains in all them, who are of *Ieruſalem* that is above, and in none elſe of what rank ſoever in the eyes of the world; which aboliſhing of the Law is this, namely, that all humane and temporary inſtitutions and commands, loſe their force and authority in the Kingdom of God; for all humane laws in their proper intent is to ſet one man in authority over another, which are all countermanded in every true Beleever, by that law of the ſpirit of life which is in Chriſt Ieſus; for *whether it be right in the ſight of God to obey men, rather than God, judge ye, Act.* 4.19. yet doth not this hinder a Chriſtians obedience to humane authority, only makes it voluntary, according to that free and royall law under which he is, *James* 2.8. 1 *Pet.* 2.9. otherwiſe, if he were in bondage to one, he were in bondage to all of the ſame kind, and then muſt obey the order eſtabliſhed where ever he comes, yea if it were to fall down to *Nebuchadnezzars* Idol, *Dan.* 3.1.—18. and every law that concerns mankind muſt be either humane or divine, and all temporary inſtitutions are humane

humane, becauſe they ſpring from humane reaſon, and are under that bond for performance, for humane reaſon can require no more but what it can deviſe and invent; but divine laws, or that law of Faith hath the ſpirit of Chriſt in it, which is the proper moulder and conſtituter thereof, which ſpirit is eternall, and the only bond for the performance thereof, which no other law whatſoever can ſupercede, countermand, or intrench upon the authority thereof. Obſerve, that in the ground of all Law, there are two Tables conſiderable, that is, not only the Letter and the Spirit, but alſo Kingdome and Prieſthood, and thence it is ſaid, *The Lord ſaid to my Lord, ſit on my right hand, Pſalm* 110. 1. for there is a Lordſhip on the right hand in both, and they are never ſeparated in Chriſt, but ever ſubſiſt and exiſt in the power and royalty of faith, 1 *Pet.* 2. 9. *Exod.* 19. 6. even as they were both found in that one *Melchizedek*, King of *Salem*, Prieſt of the moſt high God, *Gen.* 14. 18. *Heb.* 7. 1.

And whatſoever is in a capacity to be preſented as an acceptable thing to one of theſe, is fit for the other; therefore when the Prieſts offered the lame, the blind, the ſick, and imperfect Sacrifices, the Prophet bids them go to the Ruler, or Governour, and ſee whether he will be well pleaſed with it, or accept the perſon of ſuch as ſo offer, *Mal.* 1. 8. implying, that what is brought unto the Prieſt, and what is brought unto the King, ought to be of like value, perfection and conſideration, ſo that theſe Tables of Kingly and Prieſtly offices in Chriſt Ieſus, are of like authority and dignity, and are the ground of all Law and Order in that *Ieruſalem* which is above, the Mother of all true and faithfull Interpreters, who dare never divide, nor put aſunder thoſe whom God hath joyned together, *Mar.* 10 9.

In the one of theſe is ſubmiſſion unto all things that are of God through death unto all the things of this world, and in the other there is rule and authority over all the things that are of the evill one, through that living unto God in Ieſus Chriſt, or that life of God, which nothing can ſubject, no more than any thing can cut it off, which is eternall, 1 *John* 1. 11. 13.

There is alſo a Kingdome and Prieſthood, meerly earthly and carnall, which as two Tables of ſtone, are the fountain of all Law in this earthly *Ieruſalem*, which by law ſtones the Prophets of God, and theſe are never ſeparated in a ſtate earthly, though ordered in ſeverall perſons for the mannagement thereof; for the greatneſſe of a King deſtitute of the ſpirit of Chriſt, hath imployment ſufficient, as head of ſo many people, that time permits him not to be exerciſed in matters of his relation to God, therefore a Prieſt muſt be appointed for that purpoſe to eſtabliſh matters between God and man through the Kingdome; and a Prieſt of ſuch ordination, trained up of purpoſe, only by humane Schools, and education ſuitable to that government for ſuch a deſign, being deſtitute of the ſpirit of Chriſt, muſt of neceſſity be poſſeſſed with a ſpirit of jealouſie and feare, and therefore dare not exerciſe himſelf in ſuch a work, but under the authority and power of ſuch as will defend and maintain him therein; ſo that the King and Prieſt are never ſeparated in an earthly ſtate; and as a King is not honourable in divulging the Laws of the Kingdome, but as he hath Nobles to be converſant therein, neither is he honourable in the divulging of the Laws of the Church, but as he makes ſome of the Prieſthood great in reſpect of ſome relation to himſelf: And both King and Prieſt maintain a certain intereſt in men, as a foundation of all Law, by theſe two things, that is, *Tribute* and *Tythes*, which two words are of great affinity and aliance; for the word Tribute, ſignifying *enough*, or *all*, the acknowledgement of that yeelds all unto the King, and ſo confeſſeth him to ſupply the place, and have the room and office of God upon him; ſo that wherein the headſhip and royalty of the Kingdome conſiſts, there is the ground and fountain of the Law, whether in one, or in many; and whenſoever this fountain ſhall pleaſe to call it ſelf aſide into conſultation, what the reſult is, ſent out by edict, that is the Law, and all muſt obey it, becauſe it is the mind of that which is in the place of God, ſo as no other is, or others are, and this muſt hold according to the rule of naturall reaſon, and tenour of the letter of the Scripture, written in mans heart, *Rom.* 10. 8.

Again,

Again, the Prieſthood of the world maintains an intereſt in mens hearts by Tythes, which is the ground of all carnall inſtitutions in the way of Churches; for the word *Tyth*, or the *tenth*, ſignifies *all* or *alſufficiency*, which indeed ought ever to be given unto God; for nothing is acceptable, or of any account with him, but only his Son, who is all in all, or allſufficient; ſo the tenth ſignifies all, where it is ſaid, *That a Baſtard ſhall not enoer into the Congregation of the Lord, unto the tenth generation*, that is, to all generations, as is explained in the next words; *The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord, even unto their tenth generation ſhall they not enter into the Congregation of the Lord for ever*, *Deut.*23. 2. 3. ſo as it is ſaid that *ten* women ſhall bake their bread in one Oven, in the City, in the dayes of famine, that is, all the women in the City ſhall bake but in one Oven, *Lev.*26.26. even ſo the tyth, or tenth hath the ſignification of all, as giving the Prieſt an intereſt in the firſt, chief or prime of all things, ſo that whilſt the tenth is acknowledged to be due unto the Prieſt, it ſets him in the place, office and room of God, unto whom all things are due and do appertain and belong. And as this Prieſthood pleaſeth to take it ſelfe aſide in its Elderſhip, in way of Synod or Aſſembly, to conſult about the laws of relation between God and man, whatſoever their conſultation concludes upon, to be a way pleaſing to God, or profitable for mans ſalvation, ſetting it out as a godly principle, or practice to be held and maintained, that muſt be taken as authentique or originall of authority, a bond ſufficient to bind mens ſouls over, and ingage them thereunto, becauſe theſe men ſtand in the place of God, and are more immediately converſant with him than any of the reſt of the people, which is the very cry and voice of all falſe and diſſembling hypocrites in the world, *Iſay* 65 4.5. and this is the proper ground of mens pleading for tythes, not only to hold an intereſt in mens eſtates, but principally to be as Gods in their conſciences upon whom they muſt depend for all peace and truth, and a carnall Prieſthood cannot reſt till this ground of law and intereſt in the people be eſtabliſhed upon them, which they ſeek to maintain by the law of *Moſes*,

and equity thereof; as this *Jeruſalem* ſtoned the Prophets to death by the like law of *Moſes*; and it is as much to cut off a carnall intereſt of a Prieſt in a carnall people, maintained by tythes, as to cut off the ſpirit of the Devill from the world: for all carnall and earthly hearts comply with this foundation of Law and intereſt in the Church, and all your required ſtipendaries, and neceſſary free-will offerings, for the maintainance of Prieſts before any other people, ſtands upon the very ſame bottom, and is a branch of the ſame root of bitterneſſe, ſprung up to trouble the world, whereby many are defiled, *Heb.* 12.15. for they fall from the grace of God or they faile and come ſhort of the grace of God, that is, of acknowledging the compleat and perfect grace of God, in Ieſus Chriſt, in whom every beleever hath a like intereſt; for Chriſt is not divided, and therfore he ſaith, *Without holineſs no man ſhall ſee the Lord, Heb.* 12.14. & there is but one holines, which is the holineſſe of the Son of God, and that not acknowledged, we ſet up one man as holier than another among the People of God, either in perſon, or by office, which is this root of bitterneſſe, upon which the prophaneſſe and fornication of *Eſau* depends, *Heb.* 12.6. who for a meſſe of red broth, that is, carnall and earthly things, to ſatisfie our luſts in our hunting after the things of this life, give (as in exchange) the birth-right and inheritance of the Son of God, from our ſelves.

And thus much for the charge Chriſt layes upon *Jeruſalem* as the foundation and ground of killing the Prophets, as having reference to *Moſes* law ſhe ſtones them to death; for it is her practice to murther the Saints by law, and in that reſpect *Gallio* ſaid well; *If it were a matter of wrong, or an evill deed, O ye Jews, I would according to reaſon maintain you, but if it be a queſtion of words and names, and of your Law, look ye to it your ſelves, for I will be no judge of thoſe matters, Act.* 18.14.15.

And how the true Prophets of God are ſaid to be ſent unto a City of ſuch foundation and order as to kill them by law; note thus much in brief (as a tranſicion into the next point)

point) that God never uttered himself in his word, but there was that in the expression, which accordeth and agreeth with mans reason, as well as that which only suiteth with the wisdome of God, therefore all his works were brought forth by his word, *Psalm* 33.6.—9. which are suitable and agreeable to man, as well as man himself in the image of God, which only holds proportion with the wisdome of God, *Gen.* 1.27. So that the wisdome of God never utters it self but with respect unto mans wisdome, and proper operations of mans heart, which wisdome of man he prevents from taking place in that way of Christ, framing the mind of man according to his own wisdome, wherein man becomes the image and likenesse of God, yea a true Son and holy off-spring of God, not onely an Heir, but also the Author of all his works, *Heb.* 1.2. *Col.* 1.15.16. And this is the turning of man from darknesse to light, from the power of Satan to God, *Act.* 26. 18. and without this, God had never been known, for he cannot be seen possibly, but only in his own light, *Psalm* 36.9. which must be communicated with the Creature, otherwise no capability of knowing the Lord; and this wisdome of God communicated with man is not only Gods off-spring, being his reall and true image, but also the Author of all his works, therefore the Psalmist (in way of admiration and out-cry, in viewing the works of Creation) saith; *How manifold are thy works O Lord, in wisdome hast thou made them all,* Psalm 104.24. and so saith the wisdome of God; *The Lord by wisdome hath laid the foundations of the Earth, and hath established the Heavens through understanding,* Prov. 3.19.

Again, the wisdome of man was never formed nor uttered, but the wisdome of God was included in the expression; for the wisdom of man with respect to God and himself, and all the Creatures, is the true Character or Letter of the Scriptures; and this wisdome of man, for the preservation and exaltation of it self, forms God unto it self according to its own proper principles, where the light of the Spirit of God shines not, which this wisdome prevents that it takes not place, which doth so far manifest it self, that man cannot but acknowledg that there is a higher & more principal thing than

that wch he ſo voluntarily makes choice of unto himſelf; ſo that it is an apparition of the wiſdom of God, which he forms according to his earthly capacity, and in ſo doing the word of God is in him altered from its own nature, proper diſpoſition and operation, which it hath in that wiſdome and form of the Son of God, as man, in that way of Chriſt or wiſdome of God, is altered and changed from his own nature, diſpoſition and proper operation, as he is conſidered a limb of Satan, ſon of perdition, dead in ſins and treſpaſſes, *Epheſ.* 2.1.2.3.4.5.6. *Col.* 2.13.

So that the wiſdome of God utters not it ſelf in the Saints, but with reſpect to that wiſdome of man, which ſo falſifies the word of God, from which the wiſdome of God hath freed us, and by a perpetuall act triumphs over it; yet notwithſtanding this appearance of mans wiſdom is a powerfull aſſault of Satan, becauſe a Saint of God, as he is conſidered man, is by nature in that reſpect, as prompt to work upon the ſame principles as any other man, and it is only the wiſdome and ſpirit of God by which he is a continued and perpetuated victor; and hereby all the aſſaults of Satan are overcome only by this wiſdome and Son of God, and not by any thing that is of man.

So likewiſe the wiſdome of man moves not, upon any word or work of God, but there is a higher excellency and vertue preſents it ſelf, therefore *Pharaoh* though he would not acknowledge the Lord of the *Hebrews*, yet he appeals unto his Magicians, and unto *Moſes* alſo, for help when they could not do it; ſo did *Nebuchadnezzar* appeal to his Magicians for ſome higher revelation than himſelf had, and they themſelves acknowledge a higher than they; as if there were a poſſibility for the Gods to come down and interpret the dream, *Dan.* 2. 10.11. whoſe dwelling is not with fleſh, nor with any tranſitory and carnall ordinance or inſtitution whatſoever ordained by the King; and this appearance of a higher wiſdome and power is a ſtrong ſolicitation and onſet given upon all wicked men to imbrace and accept of that wiſdome and authority wherein only ſafety doth conſiſt, becauſe the higheſt; and it is a ſtrong aſſault and viſitation, becauſe there is

that

that in a wicked man, which is of its own nature as ready and willing to accept and yeeld it ſelf over unto that wiſdom and authority, as it is in any man whatſoever; for the Spirit of God is as really, and in a like ſence, in the moſt wicked that ever was, or ſhall be, as the ſpirit of man is in the moſt juſt and righteous one that ever was or ſhall be, namely the Son of God.

Now the wiſdom of man by falſe interpretation preventing the wiſdom and ſpirit of God of its proper work, it is his fall from God, and falſifying the word of God in its proper intent, deſtroyes the true ſpirit & life of all true Prophets, which are as really ſent unto them that thus deal with them, as Satan himſelf is a tempter of Chriſt, and as the Prince of this World coms in temptation, and finds nought in Chriſt to, faſten a tentation upon, *Iohn* 14. 30. ſo doth the King of Saints ſolicite the world to accept of the wiſdome and work of God in ſalvation, but findes nothing in that Son of perdition, to faſten ſalvation upon; therefore they ſtone them that are ſent unto them.

Note hence, that there is no true, reall and proper power of God, but that which ſprings from the true interpretation of the word of God, for it is the word of God which gave all things their being at the firſt, & conſerves them in their being, & operation unto this day, now the word of God which gave all things their being, is the wiſdom of God, and this wiſdom of God is only in Chriſt, who *is the wiſdom of God & the power of God*, 1 *Cor.* 1. 24. out of whom there is no proper wiſdome and power, which God owns as his; therefore without the opening and revelation *of the truth as it is in Ieſus*, *Epheſ.* 4. 21. there is no proper wiſdom or power of God extant among the ſons of men, but what is exerciſed among men, otherwiſe is that Kingdome of darkneſſe, wiſdome of the Serpent, and power of the Deviſl, and what power or vertue there is in any, or all other Creatures, is to be refetred unto one of theſe, and according to that uſe which man makes thereof, ſo it becomes cleane or uncleane, unto him; and is either Chriſtian (in its uſe) or diabolicall, *Titus* 1. 15. *Rom.* 14. 20.

3. The-

3 The third point noted in the order of the Text, is Chriſts interrogation: *How often would I have gathered thy Children together?* wherein obſerve,

1 Chriſts appeal to the conſcience of all wicked men, that his ſolicitations and viſitations for their recovery have been evident and are apparently known unto them, which ſtand upon record in their hearts, and can never be blotted out, nor denyed; for the clearing of this point, read *Pſalm* the 78. throughout.

2 Secondly, note the multiplication of this his ſolicitation; *How often*, that is, my onſets upon thy children and Off-ſpring have been ſo reiterated, multiplyed, and conſtantly exhibited, and repreſented, that they cannot be reckoned, they are altogether innumerable, *Pſal.* 81.8.—16.

3 Obſerve what the proper will of the Son of God is; *How often would I have gathered thy Children together?* that is, my will is only to gather mankind into unity with God, for out of him there is no unity; therefore he ſaith, *how often would I have gathered thy Children into unity*; that is the proper nature, endeavour, and will of Chriſt, and he can no more will the death, deſtruction and diſſipation of mankind, than Satan himſelf can will to ſubmit, and ſubject himſelf to the wiſdome of God in Chriſt, which he is at utter enmity againſt; Chriſts will is therefore to bind over by law unto the way of ſalvation, and it is this carnall *Jeruſalem* which binds over by the law of the fleſh unto deſtruction, ſo as her children will not be reclaimed; God in the way of Chriſt can no more will or deſire the deſtruction of mankind, than he could will or deſire to annihilate the world upon the making of it, that his whole work ſhould be in vain, and to no purpoſe.

It is not in the Son of God to will deſtruction, therefore he takes a ſolemn Oath upon it, *Ezek.* 33.11. *Ezek.* 18.23. *As I live, ſaith the Lord, I deſire not the death of him that dyes*, and his *will is, that all men ſhould be ſaved, and come to the knowledge of the truth*, 1 *Tim.* 2.4. ſo that God in the way of Chriſt hath no will for deſtruction, for his will is his law, and the law of the ſpirit of life in Chriſt Ieſus

ſus only *ſaves*, and it is the law of ſin and death, *wherein deſtruction doth conſiſt*, which is no will nor law peculiarunto God, but proper to Satan, therefore he adds *but ye would not*, ſo that deſtruction conſiſts in the law of this corrupt City, and practice of her children; it is their wil and law to have it ſo, not that deſtruction depends upon the will of a Creature, but it depends upon the law of ſin & death, in falſe interpretation of the Word of God wherein they have formed the Word and work of God into the will, and wiſdome, or naturall reaſon of a man, whereby the word is become the word of the curſe, a ſavour of death, and the Spirit of God a tormenter of mankinde, as really as man in Chriſt is become a holy and a bleſſed Saviour, and reconciler, making peace between God and man, and ſo gathering them into unity for ever.

4 The fourth point is the manner how Chriſt ſtrives with man, ſet out in this metaphor, *As the hen gathereth her Chickens under her wings*. In this Metaphor we are to Conſider, how a Hen gathereth her Chickins under her wings, or her *Brood*, or *Neſt*, as the word imports, and therefore is to be taken either as ſhee broods upon egges, to breed life, or as ſhee hovers upon her Chickens, for the ſafety and preſervation of them, *Deut.* 22.6. and ſecondly, how it is applicable unto Chriſt.

1 Firſt, we know a neſt cannot be Compleat without the maker of it, and therefore the dam or mother muſt be brought in as one with the egges or young, therefore it is ſaid that the Eagle ſtirreth up or maketh up her neſt, and fluttereth or moveth upon her young *Deut.* 32.11. that is the neſt is made up and compleat, onely by the preſence of the dam, elſe either eggs or young ſuffer dammage.

So it is with the people of God, the Neſtling place of the Almighty, he is to be conſidered, and is become one together, with them in all things, and if we take him from them, or them apart from him, in any thing whatſoever, we ſpoyle the Neſtling place of fruitfullneſſe and ſafety both of God and man, if we ſeparate them either in point of time, place, or ſubſiſtence, *John* 17.5,21,24,25.

2 Secondly, the Hen neglects her ſelf, in the time of her brooding upon her neſt, that by her Conſtant hovering upon it, no ayre, or inconvenience, may ſeaze upon it to hinder life, in raiſing up her Kinde,

Even ſo it is with Chriſt the wiſdome of God, it neglects it ſelf in all wicked men, that none of the vertues, or excelleneies of the Spirit of God are found there, though he be God; it neglects it ſelf alſo in that myſticall body of Chriſt, that no humane glory or excelleney bee found there, though he be a man alſo; and from the ſufferings of the one, and of the other of theſe twain, he Broods upon the Saints to raiſe up an offſpring and generation of ſons unto God. And in this reſpect it is ſaid, that the Spirit of God overſhadowed the Virgin, *Luk.* 1. 35. Yea the power of the moſt High, So, as neither the glory and excellency of man, nor any wretchedneſſe or miſery of man ſhould take place to Contribute any thing to the form and being of any of the ſons of God.

3 Thirdly, the Hen in brooding upon her Neſt transfuſeth her own proper heat, life, and vertue, to give form and life unto her Neſt in rayſing up her Kinde, and not the heat or life of any other thing, the Fire, no nor Sun, or any artificiall heat deviſed will do it.

Even So the Wiſdome, Life and Spirit of God transfuſeth it ſelf into the off-ſpring and ſons of God, to give them forme, life, and motion, as being naturallized and Kinded unto God, and not any other influences, as a ſecondary, or mediate thing whatſoever, therefore *in every one that is called* (for ſo the word is) *both of Iewes and Grecians, Chriſt is the power of God and the wiſdome of God*, 1 *Cor.* 1. 24. and thence it is that *our faith ſtands not in the wiſdome of men*, (or any thing that they can transfuſe or inſtill) *but in the power of God*, 1. *Cor.* 2. 5. which is one and the ſame in whomſoever it appears.

4 Fourthly, the Hen hovereth upon her Chickens, for their nouriſhment and increaſe, that they may attain to her ſtature and ability.

Even ſo doth the wiſdome God brood upon his ſaints that they

they may *come unto a perfect man, unto the meaſure of the age of the fulneſſe of Chriſt, Epheſ.*4.13. Therefore it is ſaid that the Saints *increaſe with the increaſings of God, Colloſ.* 2.19. Now wee know that the Holy One dwells not in temples made with hands, for *the heavens of heavens cannot contain him,* 2 *Chro.*6 18. No more is he ſubject to increaſe or diminution, therefore perfected at once and for ever in all his demenſions, and operations whatſoever, & his increaſings are, that bountiful flowing forth, and iſſuing out, of his Spirit in the variety of his operations and revelations, ſpringing from that inexhauſtible Fountain in Chriſt, that Store-houſe and Treaſury of them all.

5 Fiftly, the Hen broods upon her Chickens to ſave them from harm of ſtorm and tempeſt, or birds of prey, which otherwiſe they are Lyable unto.

Even ſo the wiſdome of God hovers upon his Saints to ſave them from danger, *Iſaiah* 45.6. *Pſal.*91.1. even the cruell ſtormes, and tempeſtuous guſts of the Devil, who goeth about like a roaring Lyon ſeeking whom hee may devour, 1 *Peter* 5.8. who though he *come in againſt the Saints as a flood, yet ſhall this ſpirit and wiſdome of the Lord lift up a ſtandard againſt him, to chaſe him away, Iſay.*59.19. And this is the onely ſafety of the Saints; who otherwiſe are in continuall danger, even as a Sparrow upon the houſe top, *Pſal.*102.7. who watcheth alone, for if ſhee fall upon the earth, there is the Fowlers ſnare, and if ſhe abide upon the roofe of the houſe ſhe is ſubject to birds of pray: So are the ſaints of God if it were not for this wiſdom and Word of God rightly interpreted that watcheth over them, for if they look down to the inferiour and more groſſe things of this life, there is a ſnare hid in every thing, to catch us with vain hopes and expectations to be inriched, and exalted by them, in caſe we can but heap them up together and make the beſt of them, and if wee look up at the principalities and powers of the world, we are ready to be devoured and ſwallowed up by them, if this wiſdome move not upon us, as the ſpirit brooded upon the waters in the beginning, to preſerve them in purity that they corrupt not, as we ſee they are in motion unto this day for that pur-

neglect himſelf as he is Man in the juſt, that there is no excellency, or glory of man in any reckoning or account in him, that ſo he may in the fulneſſe of God and vacancy and vanity of all the things of man, make of theſe twain one new man in himſelf, this falſe interpreters will not be gathered into, *Epheſ.* 2. 15, 16.

3 They will not have the ſame life and ſpirit transfuſed into every Saint of God, which is in the Son of God, as he hath reſpect to the Father, or not that (however) which is in the Father himſelf, but ſome Secondary, or mediate influence, elſe it is not a wing for the children and the bond-woman (earthly Ieruſalem) to come under, they are all bound by law of humane learning, and their School Divinity, to keep with all care and ſtudy, their *Secundum Idem*, which is a principall pillar ſet up by Satan to underprop the Neſt they belong unto, *Revel.* 18 2.

4 They will not have the form and fulneſſe of Chriſt to be compleated at once, where ever, or in whom it appears, but muſt have it made up gradually by peece-meal, hating inconſiſtent to the increaſings of God, and impaires that Salvation that is by Chriſt, for there is nothing peculiar to a Chriſtian, but Chriſt; ſalvation Conſiſts in it; ſo that they will not have Salvation to be perfect, it is a wing too ſound and wholſome for the Scribes of the world to come under.

5 They will not have the word and wiſdom of God be a compleat and allſufficient ſhelter unto a Chriſtia ſave and defend him from ſtorms and tempeſts, ſnares an tanglements ariſing from below, or deſcending from ab without the help of humane learning, whereby to know, humane policy, to conſult, contrive and determine, as a humane lawes and Lawyers, to maintain rights and intere otherwiſe a Chriſtian cannot ſafely be Conveyed through th World; we have known all theſe to come out againſt Chriſt, and the ſervants of Chriſt in all ages, but we never knew them take parts with the people of God, but as God by his wiſdome turned them to another intent than their proper ſcope and end was, but for the word and wiſdome of God

ſimply,

ſimply, and ſingly conſidered, that wing falſe interpreters would never be gathered under, for *they ſay unto God, depart from us, for we deſire not the knowledge of thy waies*, Iob 21. 13, 14. *Pſalm.* 119. 52. They will not have a Neſt of his compoſure, a houſe of building without hands, onely eternall in the heavens, they know not, for it is too apparent their Doctrine concerns the things of this life, and ſo properly the ſtate of the bodies of men, and for the nature and ſtate of the ſoul they Know not, being void and deſtitute of the wiſdome of God, *ſuch as have not the ſpirit. Iude* 19. and therefore Chriſt in the words following brings in that affirmation, and ſentence againſt them.

38. 39. *Behold your habitation is left unto you deſolate, for I ſay unto you: yee ſhall not ſee me me henceforth, till that ye ſay, bleſſed is he that cometh in the Name of the Lord.*

In which words obſerve.

1 Firſt a ſerious affirmation, in theſe words, *Behold your houſe is left unto you deſolate.*

2 Secondly a reaſon thereof rendred, in theſe words, *for ye ſhall not ſee me henceforth untill ye ſay, bleſſed is he that cometh in the Name of the Lord.*

:ve in the affirmation, a note of admiration and at the wiſdome of God ſhould ſpeak and expreſſe men, and they not give Credit thereunto, Behold and wonder, admire unto aſtoniſhment, and de- ion, that the prophecie which hath foretold theſe things, fulfilled upon you, *Habba.* 1. 5. which the Apoſtle applies to a like act of the wicked Iewes, where he ſaith, *Beholdye deſpiſers, and wonder, and vaniſh away*, Act. 13. 41. or, periſh, for the reiection and neglect of the wiſdome of God preſented

poſe in their ebbings and flowings; Nay if we look down to mans ſin, fall from God, and imperfection in all things, we are ready to bee inſnared with doubts and feares, and diſcontentments with our own condition, and if we look up unto that happie and bleſſed eſtate of man in Chriſt, we are Ready to wax proud, arrogant, and wanton in the things of God, if this wiſdom of God do not brood and flutter upon us, and watch over us, that his power may prevent all inconveniences, that otherwiſe would fall upon us, *Pſal.* 77. 10. This wiſdom and Word of God is our onely ſtrength and help, in the true interpretation thereof, and without that there is no proper power or help of God at all, as is formerly noted, therefore it is ſaid, thou haſt advanced thy Word over all thy Name, or upon all thy Name or Authority and power, *Pſalm* 138. 2. So it is ſaid that the mercy of the Lord is over all his works, *Pſalm.* 145. 9. or upon all his works, That is, there is not a work of God in Heaven, or in Earth, but there is a ſtamp and impreſſion of the mercy of God upon it, with reſpect unto the Saints of God, yea every work of God is a Monument or Remembrancer of Gods mercy unto them: See an epitomee or breviary hereof, *Pſalm* 136. 1.—26. where the Spirit of God impreſſeth the mercy of God upon his works ſix and twenty ſeverall times.

Even So the Lord hath magnified his Word upon all his Name, or his authority, and power, that is, there is no power and authority of God, but that which his Word in the true interpretation thereof inveſts into, it is that, and that onely, which ſets up, and maintaines Gods Name and Authority in all things whatſoever, and without the true interpretation of the Word of God, his Name is not magnificall in the heart of any man, likewiſe there is nothing whereby the power of Satan is advanced in the world, but onely the falſe interpretation of the Word of God, neither is there any contention among the ſons of men (beſides that contending for the common ſalvation, by faith once given unto the Saints, *Jude* 3.) But it ariſeth from a miſtake and falſe interpreting of the Word of God, for it is at unity with it ſelf, where & in whomſoever it is truly acknowledged.

We

We Conclude then, that it is Word of God which is the wisdome of God, that is, the proper wing of God, under which the Saints are gathered, which false interpreters refuse to come under.

5 Which is the fift point in order, And that is their unnaturall denial, *but ye would not*. Not that the wickednesse and destruction of man depends onely upon the will of a creature simply considered, but it depends upon the law of the flesh, or the word of a carnall commandment, that is, the word of God falsly interpreted.

Neither doth Salvation depend upon the meer will of an Eternall God, simply considered, but it depends upon the Law of the spirit of life, which is in Christ Iesus, which is that word or wisdome of God rightly opened and interpreted, else doth not Salvation consist only in Christ Iesus, who is God and Man, as the wisdome of God affirms it doth, *Acts* 4. 11, 12. *And this is the Stone cast aside by you builders which is become the head of the Corner. Neither is there Salvation in any other, for among men there is given none other name under heaven whereby we must be saved*, *Mat.* 1. 21.

1 This denyall of being gathered into unity by Christ therefore, is the voice of a law which wicked men are under in way of *Hagar*, the bond woman, which speaks effectually in way of negation to every point expressed in the metaphor taken from the Hen and her Nest or Chickens, that is, we will not have the Nest to bee one in originall and off-spring, that is, God and man making one intire Condition in all and every Saint of God, in the point of time, place, and individuall subsistence, for the Spirit of God, in the soul of man, in every operation of a Christian, is brought into a point of time, as really as that act through the Spirit of God hath in it the extension of Eternity, but this false interpreters will not be gathered into.

2 They will not have Christ so to neglect himself in the world, that there is no stamp of the Image and Spirit of God in wicked men, (as peculiar to his nature) nor so to

neglect himſelf as he is Man in the juſt, that there is no excellency, or glory of man in any reckoning or account in him, that ſo he may in the fulneſſe of God and vacancy and vanity of all the things of man, make of theſe twain one new man in himſelf, this falſe interpreters will not be gathered into, *Epheſ.* 2. 15, 16.

3 They will not have the ſame life and ſpirit transfuſed into every Saint of God, which is in the Son of God, as he hath reſpect to the Father, or not that (however) which is in the Father himſelf, but ſome Secondary, or mediate influence, elſe it is not a wing for the children and the bond-woman (earthly Ieruſalem) to come under, they are all bound by law of humane learning, and their School Divinity, to keep with all care and ſtudy, their *Secundum Idem*, which is a principall pillar ſet up by Satan to underprop the Neſt they belong unto, *Revel.* 18 2.

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5 They will not have the word and wiſdom of God to be a compleat and allſufficient ſhelter unto a Chriſtian to ſave and defend him from ſtorms and tempeſts, ſnares and intanglements ariſing from below, or deſcending from above, without the help of humane learning, whereby to know, and humane policy, to conſult, contrive and determine, as alſo, humane lawes and Lawyers, to maintain rights and intereſts, otherwiſe a Chriſtian cannot ſafely be Conveyed through this World; we have known all theſe to come out againſt Chriſt, and the ſervants of Chriſt in all ages, but we never knew them take parts with the people of God, but as God by his wiſdome turned them to another intent than their proper ſcope and end was, but for the word and wiſdome of God

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In which words obſerve.

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2 Secondly a reaſon thereof rendred, in theſe words, *for ye ſhall not ſee me henceforth untill ye ſay, bleſſed is he that cometh in the Name of the Lord.*

Firſt obſerve in the affirmation, a note of admiration and wonder, that the wiſdome of God ſhould ſpeak and expreſſe it ſelf unto men, and they not give Credit thereunto, Behold ſaith he and wonder, admire unto aſtoniſhment, and deſtruction, that the prophecie which hath foretold theſe things, is fulfilled upon you, *Habba.* 1. 5. which the Apoſtle applies to a like act of the wicked Iewes, where he ſaith, *Beholdye deſpiſers, and wonder, and vaniſh away, Act.* 13. 41. or, periſh, for the reiection and neglect of the wiſdome of God preſented

preſented unto the world, and uttered in Chriſt, is the proper condemnation and deſtruction of the ſons of men; therefore the Prophet ſaith, *For I will work a work in your daies, yee will not beleeve it, though it be told unto you.*

Here is then a deſcription of the habitation and abode, as the proper brood and neſt of all falſe Interpreters, in oppoſition to that which Chriſt gathereth his own people into.

And this devaſtation here affirmed to be the portion of all falſe Interpreters, is the very ſame which is propheſied of all Chriſts Enemies, *Pſalm* 69.26. and is in particular applyed unto *Judas Iſcariot* that Confeſſor for hire, *Acts* 1. 20. (as his name ſignifies) or man that praiſeth the wayes of death (as all ſuch do) to declare unto us that deceitfull, treacherous, and perfidious ſpirit; as alſo that horrid deſtruction which ever attends the falſe interpretation of the Word of *God*, which ever bereaved men of all Office and Apoſtleſhip, of all Vertue and Operation, of all holy Miniſtry and Service, yea of all Life, Spirit, and Power that appertains to the Houſe and Kingdom of *God*; therefore *Judas* is ſaid to go to his own place, as one eſtranged from that place and inheritance of the *Son* of *God*, *Acts* 1.25. So that this deſolation, and depopulation of the habitation of the wicked, is the fulfilling of it with death and deſtruction, and with all wickedneſs and abomination, as in *Simon Magus*, who valued the gifts of the *Spirit* of *God* according to an earthly eſtimation, which is ever accompanyed with a deſtructive and periſhing condition, *Acts* 8.20. For it is that unclean ſpirit which goeth out of the Man, or out in a human manner in the things of *God*, walking through dry places, barren of the diſtillations of the *Spirit* of *God*, ſeeking reſt, but hath none to give, and therefore never finds it; for the Spirit of Chriſt doth as truly gives reſt as receives it.

But this unclean ſpirit conſulting with it ſelf, preacheth a return to his houſe out of which he came; that is, he came out of the houſe of uncleanneſs, and thither he returns; for as the holy Spirit of Chriſt comes, or proceeds out of a pure and uncorrupted Fountain, as it deſcends from the Father, yet as the ſpirit of man is in unity therewith, there is a real ſeparation

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and ſanctification from uncleanneſs, and all impurity, which otherwiſe man naturally is; therefore Chriſt is truly ſaid to be *made in us Wiſdom, Righteouſneſs, Sanctification, and Redemption*, 1 *Cor.* 1.30.

Even ſo that Spirit of man going out in the matters of God by human wiſdom, in that reſpect goeth out of an unclean and corrupt Fountain or habitation; for Earth holds no correſpondencie, nor hath any congruity with Heaven, the Creature with the Creator, but falls infinitely ſhort in all things; not a blemiſh forbidden in all the Sacrifices and Offerings, but in that reſpect he hath the defect, ſuperfluity, and defilement upon him, yet doth he corrupt a pure and holy thing in himſelf, and unto himſelf, namely, the holy Word of God, in the falſe conſtruction thereof; ſo that as this unclean Spirit corrupts a pure Word of Eternity in it ſelf, mortalizing it by putting it into a human form, ſo alſo its return is into an houſe of uncleanneſs, of like antiquity, in point of the ſtate of death and mortality, and ſo is truly ſaid to go out of an unclean habitation, which never was otherwiſe, and yet he makes it unclean and deſolate of all the things of God unto himſelf, by falſe interpretation, bringing the will of God unto the mind of the Creature, and not the mind of the Creature to the will of God.

But the Spirit of Chriſt coming out of a clean Fountain, even from God himſelf, and therefore is ſaid to *come forth from God, and go to God*, Ioh. 13. 1. yet doth he purifie in himſelf that which by nature is otherwiſe unclean, namely the ſpirit of man, elſe were he not the ſon of Man, as he is called a matter of eighty eight ſeveral times in the Propheeie of *Ezekiel*; and according to the eternity of that Word, or Spirit that purifies, ſuch is the ſtate and condition of the purified; for they are no more twain, but one, *Mat.* 19.6. And thence it is, that Man, who otherwiſe is mortal, lives an eternal, and immortal life, being that the Wiſdom of *God* hath formed his mind according to the Will of *God*, and not to the will or law of a creature, and ſo Man in Chriſt, who otherwiſe is mortal lives for ever, and knows no death no more than *Enoch* did, *Gen.*

5. 24. who was translated that he ſhould not ſee death, *Heb.* 11. 5. That is, that he ſhould never taſt of it, or feel the nature thereof; ſo the *Pſalmiſt* ſaith, *Taſt and ſee how gracious the Lord is*, Pſal. 34. 8.

And the Son of God, who otherwiſe is immortal, doth in that way of Antichriſt dye an eternal death, where never any life appears, but a mortal ſtate and condition of like time of him who is mortalized, therefore they are ſaid to go into everlaſting fire, which muſt have reſpect to time paſt as well as time to come, *Mat.* 25. 41. Therefore *Tophet* is prepared *of old*, or of antiquity, or from eternity, as the word imports; yea it is prepared for the King, the burning whereof is fire and much wood, and the breath of the Lord, as a River of Brimſtone, kindles it, *Iſaiah* 30. 33. So that as antient as the breath of the Lord is, ſo antient is that place of abode for the wicked; therefore a full meaſure of wrath, in point of time, as well as preſent torment. So that unclean ſpirit is ſaid to take ſeven ſpirits worſe than himſelf; that is, fulneſs of uncleanneſs and vexation; which a creature ſimply conſidered could never have; therefore his going out in the matters of God in a carnal manner, is the way of his multiplication of miſchief in himſelf; therefore his houſe is empty and ſwept of all the things of God, but furniſhed with all uncleanneſs and wickedneſs ſuitable to that unclean and wicked condition; therefore the end of that man is worſe than his beginning; for the original, and proper ground of this abomination, ariſeth from the creature, whichin it ſelf is but a finite thing, as all other creatures are; but his end and ſcope being to adorn himſelf with God, in making him like to himſelf, as the *Pſalmiſt* ſpeaks, *Pſal.* 50. 21. thence it is that God becomes a fearfull and infinite death and torment to him, which all the creatures in the world could never be.

And of ſuch nature and concernment is the houſe or habitation of theſe falſe Teachers, which is left unto them, or in them, deſolate of all the things proper to God, and filled with all the things of Satan, even as *Judas* was, to become his own Executioner, and the burſting of him in ſunder, that all men might

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ſee his abomination and ſhame, who is ſaid to goe to his own place, *Act.*1.25. as one laid waſte of all Apoſtleſhip and Miniſtry in the Faith of Chriſt, and therfore his proper inheritance or habitation yeelds him nothing that is holy or profitable to Miniſter, but is voyd and deſolate of all. Neither hath he any life or ſpirit to move or act in the things of God, though tendred unto him; for he is dead, and gone to his own place, and office of an eternal executioner of himſelf. And this is the deſolation of the habitation applied to *Iudas*, the falſe, and counterfeit betrayer of Chriſt with a kiſs, which Chriſt applyes here unto all falſe Interpreters of the Word of God (in theſe Scribes and Phariſees) who faun upon Chriſt in their Doctrin in all lowly demeanour, to maintain & uphold him in the ways of the fleſh by things mortal & momentary, & thereby give a ſign unto the world for the betraying of that life and ſpirit of the Son of God into the cruel hands of the wicked, that the law of the Spirit, or Chriſt taught after the Spirit, will not be ſuffered or endured among them, the habitation of ſuch Confeſſors, Phariſees, or Preachers of Chriſt (with *Iudas*) is left unto them deſolate, without any in-dwellings of the Spirit of God with them, or any building up of the Houſe of God by them, but ruination of themſelves and others (with *Iudas*) who are their maintainers and upholders.

The Reaſon of this Deſolation and Deſtruction follows; *For ye ſhall not ſee me henceforth.* Whence obſerve that the want of Chriſts ſight and revelation in the world, is the cauſe of all ruin and deſolation of the world, as Chriſt affirms, *Without me* (ſaith he) *ye can do nothing*, Ioh.15.5. It is alike true, without me ye have nothing, without me ye are nothing. Chriſt is unto man that *Microſmos*, or little world, as the Sun in the Firmament is unto this ſpherical world; take away and annihilate the one or the other, and all things therin periſh and come to ruin. Want of true Revelation is the cauſe of all Deſolation and Deſtruction.

By *ſeeing* here we are to underſtand the communication of the ſences. The Apoſtle *Paul* ſaw Chriſt when he went to *Damaſcus*, even that light that ſhined about him clearer than

the Noon-day; for it is said he saw no man, *Act.* 22.26. *Act.* 9.8. That is, he saw no humane shape of Christ, though he opened his eyes to see; but Christ according to the spirit in his mystical body was revealed unto him; therefore he saith, *Am I not an Apostle? am I not free? have I not seen our Lord Jesus Christ?* 1 Cor. 9.1.

Paul also heard Christ utter himself against that spirit of the High Priest, and orders of carnal *Jew* and *Jerusalem*, saying, *Saul, Saul, why persecutest thou me?* For, *the hearing ear, and the seeing eye are both alike of the Lord,* Prov. 20.12.

Paul also felt Christ; for the force of the revelation struck him to the ground, so as he was astonished at the sight of all the Jewish glory to become earthly and corruptible.

Paul also tasted how good Christ was, therefore he reasoned not, or communicated not with flesh and blood for his sustentation and support, thinking to have it from other Apostles, or any man, therefore he went immediatly from Christ to preach, having tasted how good he was, being that the Son of God was revealed in him, *Galat.* 1.16. and not out of him, as the world imagines: And this Taste is to see; therefore the *Psalmist* saith, *Taste and see how gracious the Lord is*, Psal. 34.8.

Paul also smelt the savour of the good Ointments of Christ, or else he had not *born his name before Gentiles, and before Kings, and the children of Israel,* Act. 9.15. *For his name is an ointment poured out, therefore the Virgins love him,* Cant. 1.2.

The want of seeing Christ in such respects as these, is the cause of desolation in the house or nestling place of all false Interpreters, out of which they will not be gathered by the voice and tender compassions of Jesus Christ; though he visit them with such sollicitations as a hen doth her chickens to gather them under her wing, yet they will not come into any such unity and safety.

Again,

Again, whereas he saith, *Ye shall not see me* henceforth, the word *henceforth* in this place comprehends the time past, as well as the time to come. So it is taken by the Prophet *Isaiah*, where he prophesies of the Kingdom of Christ (with an allusion unto, or under the name of *David*, by which name the Son of God is called, *Hos.* 3. 5. *Jer.* 30. 9. *Ezek.* 34. 23, 24.) saying, that his government shall have no end, but that he shall sit upon the throne, and establish it with Judgement and Justice from henceforth for ever; where he explains the word *henceforth* to be for ever, *Isa* 9. 7. which must comprehend the time past as well as that to come, or else it is not ever, or for everlasting; for there can be no time brought in, in which he reigns not, who overcomes and triumphs both in life and death, *Heb* 2. 14, 15. *Rev.* 12. 6—10. therefore the word is often doubled, *for ever and ever*, Psal. 9. 5. Isaiah 3. 8. noting thereby the time past as well as time to come.

And thus the Prophet *Micha* understands this phrase, where he saith, that God will make her that halteth a Remnant, and her that was cast far off a mighty Nation, and the Lord shall reign over them in Mount *Zion*, from henceforth, even for ever; where he expounds *henceforth* to be for ever, which comprehends all time past and to come; for the wisdom of God was set up and advanced from the beginning; no time can be found when that hath not the rule and supremacie, *Mich.* 4. 7. *Prov.* 8. 22—30. Therefore there is no end of the Kingdom of Christ; if we look back we cannot set our thoughts before it; and if we look forward, we cannot span it out; for of his Kingdom and Government there is no end, *Isa.* 9. 7. it is for ever and ever.

As it is said concerning eating of the tree of the knowledge of good and evil, In the day thou eatest thereof, *dying thou shalt dye*, as the words are; that is, if thou look back thou shall appear dead in thine Ancestors, and if thou look forward thou art dead in thy Ofspring. So in this place, *ye shall not see me henceforth*, That is, this spirit of false interpretation never saw me to communicate with me in the acknowledging of me as the Son of God in any of the Fathers in times past who have

truly propagated me on the earth, and brought me forth. Neither doth it now acknowledge me, nor approve of me in this my appearance and converſe with you; nor ſhall it hereafter, and for ever, at any time, or in any age acknowledge, or communicate with me in any of my true offſpring, when, or in whomſoever I appear, concerning any of thoſe offices and excellencies peculiar to the bleſſed Son of God.

And hence it is that he addes, *untill ye ſay*, the word *untill* is here of like ſignification, as when it is uſed concerning *Mical Sauls* daughter, when ſhe mocked *David* for Dauncing before the Ark, when it was brought out of all private and obſcure places, ſubject to tranſmutation and change, to be placed in Zion, not to remove thence any more, when hee put upon himſelf the Linnen Ephod, exerciſing the Prieſts office, at the ſight whereof *Michal* deſpiſeth *David* in her heart, and for that cauſe had no childe after *untill* the day of her death. 2 *Sam.* 6. 11.—23. That is, ſhee never had child after that act, Nay, ſhe never conceived nor brought forth fruit according to that act and office of *David*, in his rejoycing and glorying onely in the Ark and ſtrength of the Lord, but only in that way of the houſe of her father *Saul*, who truſted in man, and ſought onely to be honoured among the people, 1 *Sam.* 15. 30. and ſo ſhee had never Childe, as of the ſeed of *David* whom the Lord choſe before the houſe of her Father.

And ſo it is ſaid of the Virgin *Mary*, that *Joſeph* knew her not *till* ſhee had brought forth her firſt born, *Mat.* 1. 26. That is, *Joſeph* never knew her for the conception and bringing forth of that Firſt Borne of God; So Chriſt ſaith unto his diſciples, I will be with you *till* the end of the world, *Mat.* 28. 20. That is, look how I have ever heretofore been with that ſpirit which teacheth the obſervation of the fulneſſe and perfection of my Word in all things, ſo am I with that ſpirit in whomſoever it appeares, for ever. And ſo is this word *till* to be taken in this place for all tyme, you ſhall not ſee me henceforth *till* you ſay, bleſſed is hee, that cometh in the Name

Name of the Lord, that is, ye ſhall never ſee mee, or communicate with me to the inveſting of you into the office of the true Prieſthood, which is to bleſſe in the Name of the Lord, *Deut.* 21. 5. 1 *Chron.* 23. 13. *Numb.* 6. 22,—27. And to bleſſe out of the Houſe and Habitation of the Lord, in oppoſition to this houſe of deſolation, *Pſalm.* 118. 25, 26. Falſe interpretation of the word of God, therefore (upon the affirmation, and verity of the Son of God) never did, nor ſhall, inveſt into the Office and Prieſthood of Ieſus Chriſt. It never attained unto the skill to Sacrifice and ſlay the Beaſt, upon the Altar, to Crucifie the World unto it ſelf, and it ſelf, unto the World, accounting that the onely Ioy and Glory to be delighted in, *Gallatians* 6. 14. It never attains to the offering up unto God the fruits of an Eternall ſpirit, as that which is onely acceptable to God, without the inſtitution or addition of any things tranſient and temporary (whatſoever) for Chriſt who is onely acceptable to God, ſo offereth up himſelf, once and for ever, in the true operation, and continued act of acceptation thereof, for the act and acceptation are of like continuance, and have the ſame place of reſidencey, for where the one is found, there is never the abſence of the other, *Hebrewes.* 9. 14. For Chriſt is both the one and the other.

Again, falſe Interpretation can never make God its onely inheritance and portion, to live on him onely in the exerciſe of its Miniſtery, becauſe it terminates the word in carnall things, and therefore is bound over to ſeek ſome certainty and ſettlement in the things of this preſent life, and cannot as a pilgrim in point of all tranſitory things where ever he comes, commit himſelf to God, as his onely and allſufficiency, as the true Prieſts, and Prophets of God have ever done, according to that Royall Ordination and apointment of God, *Deut.* 18, 1, 2. *Num.* 18. 20 21. who is become their lot, and happy inheritance, *Pſal.* 16, 5, 6. even of all true worſhippers, who are made Kings and Prieſts unto God, *Revel.* 5. 10. *Revel.* 1. 6.

Falſe interpretation never inveſts into the ſpirit of interceſ-

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ſion, an office of the Prieſt, which Scribes and Phariſees, Hypocrites, never received nor gave out; the ſpirit of prayer never accompanies falſe interpretation, and it is the Spirit only that helps our infirmities, and makes interceſſion in us or by us, otherwiſe we know not how to pray as we ought, *Rom.* 8. 26. and the ſpirit of prayer never moves, but upon the words of truth, *Pſam.* 45. 4. for it ever comes to God in the name of Chriſt, or in the power and authority of the Son of God, *Iohn* 14. 13, 14. *Iohn* 16. 23. which onely conſiſts in the true underſtanding of his Word, *Iſay.* 11. 4. *Revel.* 2. 16. For all things receive their being, form, and proper vertue from it.

Moreover falſe interpetation never attaines the Prieſts office to make an Atoment and Reconciliation between God and man; to reconcile the Word of God, ſo, as to accord and agree with it ſelf in all things, and at all times, having a like ceſsity of the uttering of it ſelf upon the ſame foundation, 1 *Cor.* 3. 11. in the ſame termes and form of Words according to the true ſcope and intent, 2 *Tim.* 1. 13. and of the ſame attainments, in point of the end and iſſue, 2 *Tim.* 4. 8. *Iames* 1. 12. without which there was never peace wrought between the Creator and the Creature, nor form given unto the Faith of Chriſt, for the Word of God never came out as from God, but in that oneneſſe of ſpirit, which appears in the man Chriſt, and he that cannot bring the Word of God into an agreement, and harmony in it ſelf, without neglect of what hath been ſpoken, or want of ſomewhat, which hath not yet appeared, he Can never utter the truth as it is in Ieſus, *Epheſ.* 4. 21. and without the Truth as it is in Ieſus no peace with God appears, for he onely is our peace, *Epheſ.* 2. 14.

And this reconciliation of the Word of God, is as ſtrange a thing to a naturall minde, as to bring the ſtrict Iew, and the profane Gentile to become one, and that to the minde of a carnall interpreter, takes a man (being a Iew, or a Confeſſour according to the letter) as far from the Word of God (as it is the ground of his beleefe) as the Apoſtle *Paul* that Minſter

niſter of the Gentiles, was taken away from his religion, as it conſiſted of the orders of Ieruſalem, the minde, letters, and power of the High Prieſt and Elders, and thoſe breathings out of ſlaughters, againſt all that called upon the name of the Lord, *Acts* 9.1.—14. And as it takes a ſtrict Iew that is one outward, and according to the letter, ſo far from his religion, and ſo from his God which hee flies unto as his onely help.

So alſo it takes the carnall Gentile as far from his religion, and God, who walkes at large without any tie, or bond upon him in the liberall and licencious uſe of all things, as *Cornelius* was taken far from being a thing common and unclean, to become a devout man, one that feared God with all his houſhold, giving much almes, and praying unto God, yea became Baptized or ingraſted (through the Apoſtle *Peters* Miniſtery, who was a Miniſter of the Circumciſion) into the grounds and true principles of the whole Law of God, *Acts*. 10.

To bring therefore the carnall Iew into liberty, as from under the Law in all things, and the profane Gentile who hath no bond upon him in the uſe of Gods works, but can uſe them all at his pleaſure, to become as under the bond of the law of the Spirit in all things: This power of God in freeing from the law of the fleſh, and bringing men under the law of the ſpirit, is in a carnall mans eyes, as though religion caſt off, both the Word of God, as alſo the works of God; as though he would not be ruled by the one, nor acknowledge any thing to be in the other; as though religion ſprung from neither of them both, neither from word nor work of God, but did annihilate both; and verily ſo it doth, according to that judgement, which a carnall Interpreter paſſeth upon them, according to which, he can never reconcile the Word of God, and therefore his proper work is to ſet God and man at variance.

Adde further, that falſe Interpretation never bleſſeth,

nor ſpeaketh well of the King Chriſt, it never attaines unto the Office of Prieſthood, ſo as to ſpeak well of the King of Saints, therefore he ſaith, ye ſhall not ſee me ſo as to bleſſe, praiſe, or commend him that comes in the Name of Lord; it is a definitive ſentence given by Chriſt, that the ſpirit of a falſe Interpreter will never ſpeak well of the power and authority of the Son of God, who is King of Kings, and Lord of Lords, *Revel.* 19.16. *Revel.* 17. 14. that is, his Kingdom conſiſts of none but Kings, for they all Reign over the things of this life, as things put under their feet, *Pſal.* 8.6,7,8,9. as really as they are all in ſubiection unto whatſoever is of God, which no earthly Kingdom can ever attain unto.

1 Whoſoever comes therefore in the Name of the Lord, as having authority to command by vertue of the law of the ſpirit of life which is in Chriſt Ieſus; Carnall interpreters ever prefer the commands of men according to the law of the fleſh before that, *Iohn* 19.7. Setting up the glory of the Creature before the glory of the Creatour.

2 Whoſoever comes in the authority of Gods Wiſdome to order and contrive all things according to that; falſe interpreters ever preferre Carnall policies, and ſpeak well of them in the vilification of that wiſdom which approves of the Croſſe of Chriſt, preferring it as the onely thing to be rejoiced in, *Gal.* 6. 14.

3 Whoſoever comes in the certainty of truth as it is in Ieſus; falſe interpreters, prefer the certainty of Grammer Rules, Logicall Reaſonings, Synods, and Councills of men, before the Evidence and Demonſtration of the Spirit and power of God, 1 *Cor.* 2,4, 5.

4 Whoſoever comes in the authority of conqueſt and victory of the King, ſubiecting all ſpirits unto the power of God, either voluntarily, or else by conſtraint, falſe interpreters ever prefer the Conqueſt over mens bodies, and ſubjecting their eſtates, before that, placing their chief (if not only) cauſe of thankfulneſs in the ſucceſs of the temporal Sword, and therefore can never bleſſe, praiſe, nor ſpeak well of the King Chriſt, or of that Anoynting of the Spirit, *whoſe weapons of Warfare are not Carnall but Spirituall, yea mighty through*

through God, to caſt down holds, Caſting down the imaginations and every high thing that is exalted againſt the Knowledge of God and bringing into captivity every thought to the obedience of Chriſt, and having ready the vengeance againſt all diſobedience, when obedence is full and Compleated, which it ever was, and is in the Lord Chriſt, 2 Cor. 10.4,5,6.

We conclude therefore, conſidering the premiſſes, that it is a moſt righteous thing in Chriſt, to pronounce this ſentence againſt the ſpirit of falſe interpretation in whomſoever it appeares, that it ſhall never bear that *Vrim* and *Thummim*, that Light and Perfection, ſo to ſee the Son of God, as to inſtall into the office of the Prieſt, who enters into the Holy of Holies, and therefore ſhall never be authoriſed to bleſſe or ſpeak well of ſuch as come or ſpring up by the power of the Spirit in the Name and authority of the Lord, that King of Saints and Holy one of God, ſeparated marvellouſly, and exempted by ſignes of honour from all common and profane uſe, to the exerciſe of holineſſe and manifeſtation of Gods vertues for ever, 1 *Pet.* 2, 9. whom the Spirit of falſe interpretation doth ever vilifie, preferring the Kings of the Nations (round about Ieruſalem that is above) who are appointed onely to profane and common uſes, before that holy one of God, *Iohn* 19, 12, 13, 14, 15. *Acts* 17. 6, 7. therefore let that houſe be deſolate, and that ſpirit of falſe interpretation, let it be for ever aſhamed. *Amen. So be it.*

FINIS.

Certain Copies of Letters which paſſed betwixt the Penman of this Treatiſe, and certain men newly come out of Old England *into* New;

Who when they were arrived at Boſton *in the* Maſſachuſets-Bay, *the Governour being informed they were ſuch as are called* Quakers, *he ſent Officers to fetch them aſhoar, and being forthwith brought into examination what their buſineſs was into theſe parts, they anſwered, To ſpread the Goſpel, and to do the worke of the Lord; whereupon they were all committed to priſon both Men and Women, there to remaine till the return of the Ship, and then to be carried back into* England, *the Maſter being bound in* 500*l. with others for ſecurity with him to ſet them aſhoar in* England *againe, and that upon his own coſt and charge, leſt the purity of the Religion profeſſed in the Churches of* New-England *ſhould be defiled with Errour.*

Warwick

Warwick Septemb. 16. 1656.

The Superſcription.

To the Strangers, and out-caſts, with reſpect to carnall Iſrael, *now in priſon at* Boſton *for the name of Chriſt, theſe with truſt preſent in* Maſſachuſets, New-England.

Chriſtian Friends,

THE report of your demeanour, with ſome others of the ſame mind with you formerly put in poſſeſſion of the place of your preſent aboad, as is reported to us, as alſo the errand you profeſſe you come with into theſe parts, hath much taken my heart, ſo that I cannot withhold my hand from expreſſing its deſires after you; which preſent habitation of yours, our ſelves have had a proof of, from like grounds and reaſons, that have poſſeſſed you thereof, under which in ſome meaſure we ſtill remain in point of baniſhment, under pain of death, out of theſe parts; a prohibition from that liberty, which no Chriſtian ought to be infringed of: And though we have a larger room in bodily reſpects, than for preſent your ſelves have, yet we deſire to ſee the priſon doors open, before we attempt to go out, either by force or ſtealth, or by intreaty, which we doubt not but the bolts will fly back in the beſt ſeaſon, both in regard of your ſelves and us: but we apprize more of the appearance of an evident hand of God exalting himſelf in his own way, than we do of our bodily live-

lyhood:

lyhood: for we fear not the face of man, for God hath ſhewed us what all fleſh is, otherwiſe we would viſit you in the place where you remain, though we came unto you on our bare feet, or any that profeſſeth the Lord Ieſus, oppoſing his authority againſt all the powers of darkneſſe. If God have brought you into theſe parts, as inſtruments to open the excellencies of the Tabernacle, wherever the Cloud cauſeth you to abide, no doubt but this your impriſonment ſhall be an effectual preface to your work, to bring the Gain-ſayers to nought, which my ſoul waits for, not with reſpect to any particular mans perſon, but with reſpect unto that univerſall ſpirit of wickedneſſe gone out into the world to deceive and tyrannize, and in that reſpect my ſoul ſaith, O Lord I have waited for thy ſalvation: the bringing to nought of which ſpirit, is ever made maniteſt in the bleſſing of the Tribes, for the Scepter of Iſrael is never erected but in bringing to nought the Crown of pride, which *Dan* or true judgement, ever brings to nought by our ſpirituall *Sampſon*.

I may not preſume to uſe a word of exhortation unto you, being I had rather (as having more need) to be admoniſhed by you, not doubting but you are plentifully enabled to admoniſh one another, let me make bold to ſay thus much to my ſelf, *Stand ſtill, and behold the ſalvation of the Lord* we are Perſons lie here as buried unto the Sons of men, in a corner of the Earth, grudged at, that we have this preſent burying place: But our God may pleaſe to ſend ſome of his Saints unto us, to ſpeak words which the dead hearing them ſhall live.

I may not trouble you further at this time, onely if we knew that you had a mind to ſtay in theſe parts after your inlargement (for we hear you are to be ſent back for *England*) and what time the Ship would ſet Saile, or could have hope the Maſter would deliver you, we would endeavour to have a Veſſell in readineſſe when the Ship goeth out of Harbour, to take you in, and ſet you where you may enjoy your liberty.

I marvell what manner of God your Adverſaries truſt in, who is ſo fearfull of being infected with errour, or how they think they ſhall eſcape the wiles and power of the Devill, when the arm of fleſh fails them, whereby they ſeek to defend themſelves for the preſent; ſure they think their God will be grown to more power and care over them, in, and after death, or elſe they will be loath to paſſe through it; but I leave them, and in Spirit cleave unto him, (as being in you) who is ever the ſame allſufficient,

In whom I am yours,

Samuel Gorton.

A Copy of a Letter from the Men called *Quakers*.

The Superſcription.

For our Friend *Samuel Gorton* this deliver.

Friend,

IN *that meaſure which we have received, which is eternall, we ſee thee, and behold thee, and have oneneſſe with thee, in that which is meek and low, and is not of this world, but bears witneſſe againſt the world, that the wayes and works thereof are evill; and in that meek and low ſpirit we ſalute thee, and owns that of God in thee which is waiting for, and expecting the raiſing of that which is under the Earth, and in the Grave, groaning for the removing of the ſtone, which the wiſe profeſſors hath, and doth lay upon, that it might not come forth, but the time is come, and coming, for the Angell of his preſence, to take away that which hinders, that the Priſoner may come forth, and ariſe to the glory of him, who is raiſed up to the glory of the Father, and hath overcome Hell and Death, and all t'e powers of darkneſſe, and is a ſpreading his name forth to the ·nds of the Earth, and hath ſounded his Trumpet in theſe parts alſo, and is a beginning his war with* Ameleke *and the Philiſtins, and Egyptians, in this part of the world, who are* ſet *and ſetting themſelves againſt the Lord in this the day of his mighty power, wherein he will exalt the horn of his annointed, and bring down all the fat Kine, and Buls of Baſhan, whoſe eyes are ready to*

ſtart out with rage and madneſſe, againſt that which is become as a burthenſome ſtone amongſt them, and is that ſtone which will break all their imaginaries to peeces, and ſhall become a great mountain, which ſhall bring down the ſtout hearts of the Kings of Aſſyria, and all their high looks, and levell their mountains of wiſdome and knowledge, and dry up the tongue of the Egyptian Sea, and ſhall make way for the ranſomed of the Lord to come to Sion with joy and gladneſſe, being redeemed from Kindreds, Nations, Tongues, and People, by the blood of Ieſus, which is ſpirit and life, in all thoſe that obey the light, which from the life doth come, for the life is the light of men, and whoſoever beleeves in the light, which they are inlightned with, ſhall not abide in darkneſſe, but ſhall have the light of life, which light we have obeyed in coming into theſe parts, and we do witneſſe the life in the meaſure given to us, whereby we are enabled to encounter with Principalities and Powers, and wickedneſſe in high places, and can deny the world and the glory of it, and take up his Creſſe dayly, and follow him; in which we witneſſe the power of God, whereby the world is crucified unto us, and us unto the world; and in that, in our meaſure we deny our ſelves, and can wait in the eternall counſell, which is out of time manifeſted in time, not being haſty, but let the Lord alone to do his own worke in his own way, and there can ſit down in our reſt, which is his will, and when he moves us, then we go and do his will in his power, and when he clouds we ſtand ſtill, waiting for the removing of the Cloud, and ſo we know when to journey and when not, and herein are we at reſt when our Adverſaries are in trouble, and in Egyptian darkneſſe, ſitted and prepared for deſtruction, which aſſuredly muſt fall upon them, from the God of juſtice.

Friend

Friend, the Lord hath drawn forth our hearts, to this place in much love, knowing in the light, that he hath a great ſeed among you, though ſcattered up and down; and are as ſheep without a ſhepherd and you are travelling from Mountain to Hill in your wiſedome and imaginations, the reſting place being not yet known, nor cannot be known by the higheſt wiſdome of the world, but in the denial of it; for there is ſomething underneath, which is not, nor cannot be ſatisfied with all the divings into the myſtery of things declared in the Scriptures of truth, which is the man of Gods portion, and was given to that to profit withall, that it might be throughly furniſhed to every good word and work, but this is too low a thing for thoſe which are high in their wiſdome and knowleage, which they can hardly ſtoop unto, that is to become fools that they may be wiſe, that the pure wiſdome may dwell with them for evermore.

But the Lord is come, and coming to levell the Mountains, and to rend the Rocks of wiſdome and knowledge, and to exalt that which is low and fooliſh to the wiſdome of the world, and bleſſed ſhalt thou, and all thoſe be, who meets him in this his work, which he is doing in the Earth, and in this place wherein thou now dwelleſt, in ſetting up the King the Lord of Hoſts to reign in righteouſneſs, for his tabernacle ſhall be among men and he will dwell in them, and walk in them, and he will be their God, and they ſhall be his people, from henceforth even for ever. Now to that which thou writes to us, to know our minds to ſtay in theſe parts, we are unwilling to go out of theſe parts, if here we could be ſuffered to ſtay, but we are willing to mind the Lord, what way he will take for our ſtaying, and if he in wiſdome ſhall raiſe thee up, and others for that end, we ſhall be willing to ac-

cept of it; but what the Master of the Ship will do in the thing we know not, they indeavouring to force him to to enter into bond of 500l. *to set us ashoar in* England, *which he did at first refuse, for which they sent him to prison without Bail and Mainprize, as we are informed; but since he doth proffer his own bond, but they will not at present accept it without security b sides to be bound with him, for they are affraid that we should be set ashoar in these parts again, therefore they make their Bond as strong as they can, but the Lord knows away to break their bonds asunder. The Master hath been writ unto and warned that he should not enter into bond, which if he did not, it would be as a Crown of honor upon his head but if he doth, the Lord knows how to defeat them and him too: Now what he doth is out of a slavish fear, because he would not lie in prison, and hinder his voyage, but if the bond hinder him not, he would have been willing to have delivered us, and we should have been willing to have satisfied him, which we did proffer him; and if he be not hindred, the Ship will be ready to set sayl about fourteen dayes hence, but at present the Master doth not know what to doe, their demands being so unjust, to force him to carry us, and they not to pay him for it, nor we shall not, and yet will not take his own bond, but will have security besides, so that he and they are troubled with a burthensome stone, the Ark of God doth afflict them; send it away they would, but yet they are not agreed what to do with it; so we shall leave thee to be guided by that wisedome, which governs all men and things, according to the counsell of his own will, and bringeth his purposes to passe by whom and in whom he pleaseth.*

From the Servants and Messengers of the Lord

whom

whom he hath ſent and brought by the arm of his power into theſe parts of the Word, for which we ſuffer bonds and cloſe impriſonment, none ſuffered to ſpeake or confer with us, nor ſcarce to ſee us, being locked up in the inward priſon, as the Gaoler pretends, becauſe we do not deliver our Ink-horns, although he hath taken away three from us already, and will not ſuffer us to burn our owne Candles, but takes them away from us, becauſe we ſhall not write in the night, though we are ſtrangers to thee, and others in this place, yet ſeen and knowne in the light, yet known in the world by theſe Names.

From the Common Gaol in Boſton this 28 of the ſeventh, 1656.

William Brend.
Thomas Thurſton.
Chriſtop. Holder.
Iohn Copeland.

Poſt. *We and all the reſt of friends with us remember their love to thee, and if thou haſt freedome let us heare from thee.*

Barwick *in the* Nanhyganſet-Bay *this preſent* Octob 6. 1651.

The Superſcription.

To the Strangers, ſuffering impriſonment in Boſton *for the name of Chriſt, theſe with truſt preſent in* Maſſachuſetts.

Loving Friends,

WE have thankfully received your late and loving Letters, but are informed that ſince the penning of them the Maſter of the Ship is ingaged with two of *Boſton* bound with him, to ſet you aſhoar in *England*; ſo that we perceive God hath diverted our deſired deſigne, we doubt not but for the beſt in a further diſcovery of that ſpirit ſo wickedly bent to hinder (if it were poſſible) the fruitfull progreſſe of the grace of the Goſpell, and it may be, the name given unto you (we know not upon what ground) may come through an unalterable appointment, to be the naturall practice of ſuch as ſo deal with you, when the terrours of the Almighty ſhall take hold of them: And we are glad to ſee the waters move, for then we know that ſpirit ſtirs which brooded upon them in the beginning, and the Angell troubleth them unto healing, but it is only of ſuch as firſt ſtep in, after the troubling or moving of them, which muſt be he who firſt lookes out from the early morning, ſeeing

in

in the first light that ever shined in that day; which springs from on high, who is endued with strength sufficient to put himself in, without help of any other besides himself; for there is none but the first begotten of the dead that can participate in his cure; yet we know also how to cure the lame and impotent, who hath no strength nor abilitie at all (in himself) to move towards the waters, but only waits for help from another, and therefore perceives how all come to be cured before him: but the of word salvation passing upon him, retains its healing and creating vertue from the beginning, and is no lesse healthful in the last, than in the first, for they are one.

Yea he is not only the roor, but the branch or off-spring of *David* also; the secret mystery of God, hid from the world, from the foundation thereof, effectually moves the waters, and a mighty worke done doth visibly appear to all men in uttering the word of salvation beyond the reach and capacity of all carnall Jews, who are angry thereat, seeking to take away the life and light of the Author of it, who never appeareth, but they find their Sabbath broken, their power impaired, or one or other of their carnal laws of sin & death cries out in them, as being violated, as by him that coms to torment them before the time, so that in the visibility of him who is invisible, we rejoyce with *Moses*, and fear not the wrath of the King.

In that you say, that in the spirit of meeknesse and lowlinesse, out of much love you came into these parts, such a spirit we can thankfully imbrace, knowing that it is the Spirit of the Redeemer, who is meek in the losse of all humane and worldly helps,

without

without the leaſt murmuring or grudging, not opening his mouth in the language of the world in any thing whatſoever: Alſo lowly ſubmitting unto the ſpirit and will of the Father, in whom, or in whomſoever it appeareth the Spirit of the loving and loyall Spouſe never admits of any divorſe in that eſpouſall, but in all things ſubmits unto, and obeys *Abraham*, and cals him. And whoſoever doth not become as a little child, cannot enter into the Kingdome of Heaven.

But we know alſo, that he who comes meek and lowly, he comes ſo (therein) as he ſaves himſelf, which is the part of a Victor and Conquerour, and the prudent and diligent woman or Spouſe, clothes her Husband and Family with Scarlet, her Husband is known in the Gate, when he ſitteth among the Elders, by her induſtry, yea the heart of her Husband doth ſafely truſt in her, ſo as he fears no ſpoil; and whoſo becomes as a child, is greateſt in the Kingdome of Heaven; for in the mouths of Babes and Sucklings God hath ordained and founded his ſtrength.

And in us a Child is born, in us a Son is given, but the government is upon his ſhoulder, and he is called Wonderfull Counſeller, the mighty God, the everlaſting Father, the Prince of Peace: ſo that whereever this lowly and meek Spirit is, there is alſo the Spirit of that Lyon of the Tribe of *Iudah*, and the Lord thereby ſhall roar out of *Zion*, and utter his voice from *Ieruſalem*. and the Heavens and the Earth ſhall ſhake, but the Lord is the hope of his people, and the ſtrength of the Children of *Iſrael*.

True

True lowlyneſs of ſpirit, and the loftieſt minde that ever was, are never ſeparated; for theſe twain are made one ſo, as never to be ſeparated, no more than a child (in point of all humane abilities) and the antient of daies, ſhall; For as we receive the Kingdom of Heaven as a little child, ſo we are never otherwiſe in the ſame reſpect, which we know, no wiſdom humane, ſerpentine, or upon principles proper to a creature, can ever yeeld unto, or finde out: And therefore we are fooles unto the world, being bereaved of all their principles, in regard of any exerciſe of them according to their proper intent in any of our deſigns. Our wiſdom conſults not upon any of their principles, our judgement determines not according to any of their principles, our faith depends not upon any of their principles, our love embraceth not upon any of their principles, our hope expects not upon any of their principles, nor doth our power and ſufficiencie ſtand upon any of their principles: And therefore as brute beaſts are unto them, ſo are they to us in the things of God, and we are unto them as men bereaved of their wits; for they cannot but diſcern a certain power of argument in us, beyond all brutiſh cogitations whatſoever, yea ſuch as tranſcends and over-tops, what is in themſelves; for the Wiſdom of God, though a meek and deſcended Wiſdom, yea fooliſhneſs in the worlds eſtimation, yet it over-powers, and over-tops the higheſt Cedars ſtanding in the worlds *Lebanon*, and is bottomed and founded upon grounds and undeniable reaſon, and true argument in Gods Wiſdom, yea argumentation for convicti-

on and confirmation, infinitely ſurpaſſing and tranſcending all Logical, and artificial argument, coming within the compaſs of humane device and learning; therefore we conclude, that the Wiſdom of God, though become fooliſhneſs unto the world, yet doth it contain ſufficiencie of power in argument to over-top any Council, Synod, Synedrion, or Aſſembly compoſed by humane art and learning: And that makes them ſo fearfull, and of ſuch care to guard themſelves from the apparition thereof.

For as it is in that way of the devil, to propoſe his temptations from the Letter of the Scriptures, thinking to win or ſubdue Chriſt thereby: So is there ſufficiencie of ſpirit and wiſdom in the true interpretation thereof, to confound and bring them (in the party propoſing them) to nought.

And whereas you ſay, *There is a thing underneath, which cannot be ſatisfied with the divings into the myſtery of the Scriptures of truth*, which phraſe as it ſeems to import, cannot be a truth; for the myſtery of the Goſpel is deſcribed to be Chriſt in you the hope of Glory. Now this Chriſt the Son of the Eternal comprehends all things really and eternally good, ſo that there is no thing ſo low but it is raiſed up in him, nor any thing ſo high, but it is deſcended in him, and ſo becomes a plain path, whereon our God paſſeth in the wilderneſs; ſo that dive into him, as to lay open this Myſtery of the Word of Truth, and there is nothing ſo low *underneath*, nor any thing ſo high and above that can poſſibly faile

faile, or come ſhort of ſatisfaction which appertains unto the Saints and Sonnes of God; now that hee aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth; he that deſcended is alſo the ſame that aſcended up, far above all heavens, that he might fill all things, therefore diſcover the myſterie of the Word, and it fills all things to ſatisfaction; for no man hath aſcended up to heaven but hee that came down from heaven, even the Son of Man which is in heaven. So that as you cannot goe above him who is height it ſelf, nor below that which is depth it ſelfe, ſo you cannot bide any thing above, or beneath, but the myſterie of the Word is the light which finds it out, and brings ſatisfaction therewith; for the life & the light are one, ever in conjunction with Chriſt from whom nothing is hid.

Therefore we honour that phraſe in the true intent thereof, that *when you are clouded you wait, and when moved you journey*; for we know the cloud to be the glory of Iſrael in the Wilderneſs, that wayleſs place, in point of any of the Nations, who cannot take a ſtep therein, but onely to the fall of their carkaſſes, yea even of carnal *Iſrael*.

For this cloud is a cloud of witneſs, preſenting unto us a record, and teſtimony of the acts and deeds of all the Saints of God. Therefore as a pillar remains and abides with us day and night, and is a cover in the day; not to darken that light, and leading of the Angel of his face, but to over-ſhadow us, as we are the Virgin of *Iſrael*, than none of thoſe ſcorching beams, or rayes of that Sun-ſhine or light of

the Nations takes place upon us, nor contributes no more to our being, than *Ioseph* (that just man according to the law, or letter) did unto the conception of *Mary*. And in its stay and abode upon our Tabernacle, we so wait on God, as in exercise, in uncovering the Ark of his presence, ordering the instruments and glories thereof, according to appointment; and with *Moses* turn in unto the Lord, without either vale or covering, which abides on the heart of carnal *Israel* when *Moses* is read unto this day, when we with open face, behold the glory of the Lord, as in a mirrour, and are changed into the same image, from all that glory of the Ministry of condemnation. consisting in the letter, unto that exceeding glory of the Spirit, wherein we stand with *Moses*, conversing with God face to face, as a man talks with his friend. And this state and manner of waiting upon God, he hath perpetuated in our host, wherein (according to the prayer of *Moses*) the Lord returns unto the many thousands of *Israel*, for we have the record of them all in this cloud, and their order and exercise about the Ark.

The Lord hath not left us without the testimony of the motion of the cloud also, which he hath in like sort perpetuated unto us; and that in the dissipation and scattering of the Nations, who are Enemies unto God: And we daily find, that praier of *Moses* in use, and fulfilling it self in us, and about us, *viz. Arise, O Lord, and let thine enemies be scattered; let them also that hate thee fly before thee*: For we daily have to doe with that people of that spirit amongst whom you now are (yea and from the

floud

ſtoud unto the worlds end, by a ſpirit of Praier and Prophecie, which all the world can never bound, nor *Herods* Stone, Seal, nor Watch keep in the grave; But as it goes before the Diſciples into *Galilee*, ſo it rebukes the Nations, and brings the mad people to nought; elſe had you not ſeen thoſe lye dead before you on the ſhore (in your approach) ſo evidently as now you doe in point of any life, or light of Ieſus Chriſt.

And in this diſmal and darkſom night which is now upon the world, this Cloud is a moſt firm and ſtately pillar of fire to give light unto us, and according to its motion, either by night, or by day, we advance unto the vanquiſhing and vexation of the world.

For the ſpirit of a Chriſtian knows how to graſp and gripe in the Nations, ſo as to cut off the ſpirit of Princes, and to be a terrour to the Kings of the earth, ſo as *Herod*, and all *Iſrael* after the fleſh, in all their Iewiſh inſtitutions ſhall be in trouble.

A Chriſtian becomes a fool, in point of Serpents wiſdom in *Herods* Wiſemen, and *Pharoahs* Magicians) is a comprehenſive thing, no leſs than the proper continent of an omnipotent power, who is able to doe all things through Chriſt who ſtrengthens him; for we dare not deny him to be ſet in heavenly places in Chriſt, yea at the right hand of power; and therefore ſits at the ſtearn of the world; layes hold on the helm, and governs the ſhip, to guide it unto its appointed haven.

A Chriſtian is ſtil ſaying, let there be light, and it

is ſo, he ſhall ever divide the light from the darknes, & the waters that are above the firmament from the waters that are below the out-ſpread firmament. In a word, he is for ever to form all things out of that antient Chaos of God and Man being made one, which is a formleſs confuſion unto the higheſt topped-up pinacles of the wiſdome of this world, but onely as they beat out a tract unto themſelves through the Schools of mens policies and traditions.

But a Chriſtian knows how to adorn that world whereof Chriſts Kingdome doth conſiſt, with all thoſe glorious ornaments of that new heaven and earth wherein righteouſneſs and peace dwels for ever (where ſin and ſorrow fly away) and that out of the antient Chaos that abides for ever; and it is his glory, and perpetuated work in God, as alſo his reſt from all the works of darkneſs and death, to give every thing a right and due form, and an effectual nature, and name, or authority, according thereunto, placing them in their proper relations, and giving them their operations, in the propagating and promoting of the glory of God. And this is a labour which for ever beſeems the honour and dignity of a Son of God, who will never be diſrobed of his creating virtue, as to admit a ceſſation thereof, no more than he can lay aſide the glory of his power to preſerve, order, and govern his kingdom.

And this work or labour hath the reſt of God intayled, and is never out of conjunction therewith, which is a day of reſt or ceſſation, from all operations of that evill one; yea it is a Sabbath (or as the word

word signifies) an Hoſt or Army, not bounded by evening and morning; for it admits not of any period in the one nor in the other; for neither beginning nor end thereof can be found out. And this reſt and labour are of the ſame duration and continuance, elſe were a Chriſtian utterly undone, but God hath made him Lord in, or of this Sabbath for ever, whilſt the carnal Jew (even thoſe amongſt whom you are) are in bondage under their Sabbath, for it Lords it over them, which they have ſet up as a God of time, as they have their Gods of creatures and bodily exerciſes, and this they fall down and kneel unto, as a God of four and twenty hours continuance.

Wee know the Word of the Lord hath been amongſt them, and they have rejected it, which makes them ſo carefull to guard themſelves againſt you, having felt the fury thereof, as a ſavour of death unto them. If you expect a ſeed of God among them, take heed it prove not of the God of this world, that ſeed of the ſerpent. Some of them may ſeem to commiſerate people in priſon or in ſome want, or outward neceſſity, which is the top of their Religion, to bee of that compaſſion which *Peter* ſeems to expreſs, when he ſaid, *Maſter pittie thy ſelf, let not this come upon thee*, not judging rightly, but ſatanically of the Croſs of Chriſt, than the which there is nothing elſe that a Chriſtian gloryes in and deſires, as it is that Baptiſm wherewith he is baptized, which in deſiring he ſtill deſires in the accompliſhing of it, as really as hee that ſits upon the white horſe, goeth forth conquering and to conquer;

quer; for if the Fountain of every thing in Christ were not inexhaustible, heaven should have an end, salvation ceased; for there is nothing in Christ wherein salvation doth not consist, and that for ever. And to preach, or profess Christ otherwise, falsifies the Gospel, and makes the faith of the Son of God of no effect.

We conclude then, that labour and rest, harmonize, and kiss each other in the Kingdom of God, consisting so in one that they shall never be parted, without demolishing of that work wherein God himself is one, not onely as a maker, but is made, Wisdom, Righteousness, Sanctification, and Redemption, in that mystical body of Christ; which workmanship, and Masterpeece of Gods Wisdom and Skil, is onely abolished in the men of the world, and ever was from the beginning; for the wicked are estranged from the womb; but in the Saints it never was, nor shall be impaired, for they are a congregation of the firstlings of God which abide for ever.

Whereas you please to say, *Wee are wandring from mountain to hill in our imaginations seeking rest, but know not the place thereof.* Indeed it is true, we know not that rest which the world ever seeks after, in that way of the unclean spirit which goes out of the man of sin, seeking it in barren and dry places, which are altogether destitute of the dews of heaven, that are the waterings of *Zion*, and of that Riveret which refresheth the City of God. But that rest which the Son of God attains, and betakes himself unto, in his labour of love, in the ending of all car-

carnal operations of ſoul, that reſt which yet remains for the people of God, as to enter into; being daily as really renewed (as our Apoſtle proteſts he dies daily) although it be that which we have entred into from the beginning, being of an eternall riſe, as all things proper to the Son of God are; who, however it be true, that he is a man, yet that which makes him to be ſuch a man, is of God, and not of the creature, and that in all things, yea death it ſelf in Chriſt, is not the death of a meer creature, or a momentany death, but it is the eternal death of the Son of God, for what Chriſt is, or doth once, it abides ſuch for ever, and otherwiſe no truth of the Goſpel appears. This reſt therefore we ſeek as diligently, as the woman ſought her loſt groat, and by ſweeping that vaſt houſe of God of all uncleannes and ſuperfluous things, which cannot be done but by carrying them into their proper place, in which place of uncleanneſs, we ſee what the loſs of all the things of God (as wealth and glory) is; which wealth and honour of God, we find, through our own emptineſs of all ſuperfluous things of man, which continued and eternal act of loſs of the Sonne of God in the world, is a perpetuall renewed joy, in the finding of him in our ſelves, which joy and reſt wee wait for to come in our ſelves everlaſtingly, as really as wee have the preſent poſſeſſion thereof, and ſee our ſelves in it alſo, from everlaſting, with reſpect to time paſt; for wee judge not, no not of our ſelves, according to mans judgement, but according to the account and judgement of God.

And for our imaginations, they are ſuch as we can give a like good and certain account of them (in all particulars, and upon as reall and ſubſtantiall ground) as we can give, for the appearing of the day, and ſucceeding of the night, or as we can give the reaſon why we eat, why we drink, why we ſleep, marry, and give in marriage, without which things, man can neither multiply, nor tarry upon the face of the Earth, and we know the nature of all things that God reveals unto us, as well as we know the nature of the fire, by putting a finger into it, either the things of Satan in that body of ſin, as we dye unto it, and it is dead to us, or the things of God in Chriſt, as we live to them, and they live in us, and ſuch are our imaginations. And for our wandring from Mountain to Hill, we do profeſſe our ſelves to be gone from that rigid and mountainous power and pride of *Pharaoh* (under which in a Figure you now are) three dayes journey, a perfect and perpetuall departure therefrom, into that Wilderneſſe that is wayleſſe of the tracts of *Pharaoh* and his Hoſt, elſe we had not come to *Sinai*, or *Horeb*, that hill of God, where he calls us up to converſe with him, in the height of his own Son, where we meekly receive that law of the ſpirit, in the laver of the People; yea, that fiery law that burns up all combuſtible and corruptible matter in us, purifying and trying our faith, as ſilver is tryed in the fire.

We alſo are gone, from that Mount, with the Ark of God, and law therein, three dayes journey to ſeek a reſting place for the Ark, which is a perfect and perpetuall removall from the place of the giving

giving and receiving the law of the flesh, the carnall commandement, in all the terrours, fears, effects and operations thereof, or else we had never come to Mount *Zion*, the Hill which God doth love, and where he will dwell for ever, where glorious things are spoken in that City of God; for in *Iudah* is God known; his name is great in *Israel*, at *Salem* is his Tabernacle, and his dwelling place in *Zion*, and there he breaks the Arrowes of the Bow, the Shield, and the Sword, and the Battel, *Selah*.

Yea there is he, more glorious and puissant, than the Mountains of prey, even than all the Host of *Sennacharib*, which compasse about *Ierusalem*, thinking to make a prey and a booty thereof, but it becomes a heavy stone, and a cup of trembling (beyond all their expectations) unto them.

Whereas you say, *the meek and lowly Spirit is not of this world, but bears witnesse against it*, we freely own it so to be and *that you bear witnesse also unto the life, in the measure given you, which is eternall*, and therefore seems to be immeasurable, (for he receives not the spirit by measure) we do heartily rejoyce in any, that God stirs up to testifie to his truth, in that verity of his word and life, and light of his Son which is to us, as life from the dead, knowing it to be as honourable an office, as ever a Saint can attain unto, to be that faithful and true witnesse only found in the Son of God, who only is an eye and ear witnes of all the doings of the father, and therfore he only can give true testimony and a just account of them, which we count to be as great a Crown, and royall diadem, unto our selves to hear, as to be

inabled to ſpeak thereof; and therefore can freely ſuffer our own eclipſe for ever, ſo that the ſplendent brightneſſe of that Sun of righteouſneſſe may break forth and have its proper place, ſeat and courſe being made marvelous in his Saints, even in all that beleeve; ſo as it may be ſaid with admiration ſuitable to ſuch an Aſpect, Who is this that looks forth as the morning, fair as the Moon, cleer as the Sun, terrible as an Army with Banners.

A true witneſſe is truly honourable, being one who only can give true teſtimony of the ſtate of all things ſo as true judgement paſſeth to give every thing its due, without which there is no righteouſneſſe on the Earth.

He only can witneſſe againſt the world, concerning the nature of their act, in crucifying the Lord of glory, whom they know not, for they that know him never do it; and onely they which can witneſſe, what it is to take away and deſtroy ſuch a life, and to put out ſuch a light, they only can witneſſe what that light and life is, in all ſuch in whom it appears, namely what the eternall and everlaſting Sonſhip is, which is that which is in time, as well as that which is eternall, which being gathered into one by that ſpirit of eternity, it is made one ſtate or incorporation, wherein all the ſeverall and various relations therein, conſiſt of, and are become a ſpiritual and an eternal law, which gives unto it ſelf an orderly being and form, in all its operations wch operations & offices are known onely by that name which is writ upon them, which is that particular power and authority they carry in them and expreſſe, and this is

ſuch

ſuch as none can read but himſelf, and he is called the Word of God, which word is the law of the ſpirit of life, and this life is the light of men, and this light gives a true form unto all things which it teſtifies unto; therefore it is ſaid by the Lord unto *Iob* Haſt thou commanded the morning ſince thy dayes, or cauſed the day ſpring to know his place, that it might take hold of the ends of the Earth, that the wicked may be ſhaken out of it, it is turned as clay to the Seal, and they ſtand as a garment, but from the wicked their light is with-holden, and the high arm ſhall be broken.

So that this true light lights us up to ſee the Son of God, as being of twain made one, for in what reſpect ſoever he appears, there is a true relation conſiderable in it, or elſe it is not that Son of God, the Saviour or ſalvation of the world; for he is of twain made one new man, in which is the Vnity, as alſo the fellowſhip of the Goſpell in all things, for there is nothing in Chriſt, without its proper relative, and without relation, the word or law of God is not; as in creation the thing made, as well as the thing making, in knowledge, the thing known; in love, the thing beloved; in a Father, the reſpect to a Son; in a Husband, the reſpect to a wife; which gives to each other their proper being: ſo as if one ceaſe, the relative ceaſeth alſo from being ſuch.

So that if I witneſſe to the Son, word, light, life, Law, or peace of God, I muſt witneſſe unto the being of ſuch a thing, that ſuch a thing it is, as alſo to the manner of its being, how it comes to be ſuch a

thing, together with its neceſſary and proper operations, which muſt inevitably accompany ſuch a manner of being, with the comprehenſions & extenſions of ſuch operations and motion, or elſe I am not that faithfull and true witneſſe, the beginning of the Creation of God, or that head and Maſterpeece of his work, which carries and bears in it the excellencies and glories, yea the moſt eminent principles of his wiſedom, goodneſſe and power: if I can witneſſe thus of the light, then I can witneſſe how the world is in darkneſſe; for I know that an Idol is nothing of the proper workmanſhip of God, and that there is but one God, the maker of all things, what ever the world aſſumes to be their titles, as though there were many Gods, and Lords many, but to us there is but one true power, ſo that an Idol formed and ſet up by man, is the Devill, that *Abaddon* and *Apollyon*, the deſtroyer in, and unto himſelf, the whole work of God; ſo that in an Idolathite there is no light, no life, no Sonſhip of God, no word, nor law of God, for they are only governed by the law of ſin and death, and have no more of the law of God in them, than they have of the light or life God, being ſuch as are only in darkneſſe and death; if I then bear witneſſe againſt the world, I can teſtifie what the world is, namely, that Son of perdition, and not of peace; that it is, deſtruction, and not ſalvation; the Devil, and not the Son of God; darkneſſe, and not light; death, and not life, as alſo the true witneſſe declares, how the world comes to be ſuch a thing, namely how every wicked man is made a Devill, as Chriſt ſpeaks con-

concerning *Iudas*; *Have not I chosen you twelve? and one of you is a Devill.*

For I can never give my self satisfaction how a sinner is made the Son of God, unlesse it also appear unto me how *Lucifer* that day-star, or Sun of the morning, is made a Devill; If I know not how it comes to passe that the Devill is justly condemned, I can never know how to bear witnesse of the justice and righteousnesse of the Son of God, and then I fall short of being that faithfull and true witnesse: The like certainty then that I give and testifie, that the son of God is perpetuated in all things to be such a thing, as at any time he appears to be, according to the truth of his being: the like certainty I can give unto the Devill to perpetuate him in every thing, wherein at any time he really appears to be that which he is; for the Blackmoor changeth not his skin, nor the Leopard his spots.

Neither do the true lights in the Sanctuary and holy place of God, at any time go out, for the Trimmer of the Lamps, is skilfull, faithful, and watchfull, neither do those two Olive-trees at any time want Oyle to contribute, through those two golden Pipes (of every particular relation in Christ) into that one bowle, or uniry of continent on the top of the Candlestick, for the supply of the light, in the perfections thereof, being seven Lamps of light, which is that *Vrim* and *Thummim*, given unto the Holy one, namely, light in the perfections thereof.

But I am affraid of being over tedious unto you, yet you may please to see my freedome, again to

salute

ſalute you, by the multiplication of my lines, and the rather, becauſe I perceive the ingagement for your return ſo ſpeedily to *England*, and know not whether we ſhall ever come to ſpeak mouth to mouth, or find a way and opportunity again to write: I hope it will not be burthenſome to you to peruſe this, no more than it would be to me, to peruſe a larger Epiſtle coming from your ſelves: And ſo with my hearty reſpects unto you all, I ceaſe to trouble you further at this time.

Remaining yours, as
you are Chriſts.

Samuell Gorton.

FINIS.

Faults escaped in Printing that small Treatise, intituled, *Saltmarsh Returned from the dead*: The Pages are not rightly Numbred, but according as they are Numbred, so they are here taken, and every broken line comes into account, though but one word in it.

PAge 4. line 15. *for* Depth read *Death*: and l. 35. *for* notion r. *Narration* p. 6. l. 8. *for* Sehin r. *him.* in the same line, *for* makes r. *made* p. 10. l. 9. *for* she r. *they* p. 10. l. 35. make the stop at *for*; to cleer the sence p. 11. l. 12. *for* deny r. *devide* p. 13. l. 16. *for* love r. *Lord* p. 15. l. 22. *for* Kissing r. *Killing* p. 19. l. 8. *for* time r. *of time* p. 20. l. 7. *for* object r. *abject* p. 21. l. 2. *for* with r. *within* p. 23. l. 21. *for* is not ment r. *is not only meant.* and l. 25. *for* hand r. *land.* p. 25. l. 9. *for* Creature r. *Creator* p. 34. l. 14. *for* Captivity r. *Feastivity* p. 36. l. 12. *for* word r. *world* and l. 17. *for* Baptisme r. *Baptisms.* and l. 33. *for* the world r. *to the world* p. 37. l. 11. *for* it r. *is* and l. 18. *for* common of r. *common opinion of* p. 39. l. 14. *for* salvation r. *salvations.* and l. 27. *for* here r. *hereby* p. 40. l. 3. *for* of harlots. *of the harlot* p. 41. l. 27. *for* number r. *manner* p. 50. l. 18. make a stop at spirit to cleer the sense p. 54. l. 1. *for* and sinneth r. *sinneth* the word *and* is superfluous p. 55. l. 23. *for* sosiety r. *sasiety* p. 56. l. 35. *for* o- r. *other* p. 57. l. 6. *for* of man r. *of the son of man* p. 60. l. 5. *for* its r. *it* p. 64. l. 19 *for* which not r; *without.* and l. 33. *for* rejoycing r. *rejoyning* p. 69. l. last but one *for* both one of the same r. *both of one and the same* p. 71. l. 7. *for* God r. *Gods* p. 74. l. 33. *for* brings forth r. *brings not forth* p. 75. l. 29. *for* appear r. *appears* p. 77. l. 6. *for* called upon r. *called upon him.* and l. 20. *for* dlas r. *Dalilahs* p. 82. l. 27. *for* tediousness r. *tedious* p. 87. l. 14. *for* io r. *in.* and l. ult. *for* alone r. *love* p. 88. l. 24. *for* form r. *from* p. 89. l. 19. *for* she r. *the* p. 90. l. 30. *for* for it in r. *it self in* p. 91. l. 2. *for* insisted r. *infested* p. 93. l. 32. *for* of the fathers r. *the sins of the fathers* p. 94. l. 5. *for* and by the virtue r. *as by the virtue.* and l. 25. *for* mortal r. *imortal* p. 105. l. 36. *for* devers r. *devours* p. 106. l. 15. *for* for who r. *he.* and l. 18. make a stop at moment; and l. 23. *for* have r. *having* p. 113. l. 15. *for* it r. *is* and l. 16. *for* probase r. *proper Base* p. 116. l. 14. *for* you are not fallen r. *you are fallen* and l. 32. r. *the Apostle affirms not to be the word of God, but as it is yea amen* p. 117. l. 31, 32. r. *what Change is; is from that first act, of the maner and being of each of them* and l. 33. *for* othe mutution r. *either mutation* p. 118. *for* tender of him r. *tender mercy of him* p. 129. l. 3. *for* sight r. *light* & l. 34. *for* or r. *of* p. 122. l. 3. *for* object r. *abject* p. 123. l. 7. *for* inheritance r. *inheritor* p. 133. l. *last*, *for* lrrd. r. *Lord* p. 136. l. 16. *for* waits r. *ways* p. 130. l. 4. *for* wole r. *whole*

p. 131.

ERRATA.

p. 131. l. 4. *for* more r. *flore* & l. 5. *for* years r. *ears* p. 135. l. 6. *for* ſloud r. *ſlouds* p. 138. l. 13. *for* and a private perſon r. *as a private perſon* & l. 15. *for* anthetiqe r. *Authentique* p. 148. l. 28. *for* acting r. *having* p. 144. l. 13. *for* be as the prayer r. *be the prayer* p. 145. l. 14. *for* contain r. *conceive* p. 149. l. 28. *for* by r. *by their* & l. 35. *for* reſpitillion r. *veſpertillion* p. 151. l. 25 *for* Chriſt was made r. *Chriſt is made* p. 152. l. 25. *for* Demeanors r. *Demeanures* p. 153. l. 18. *for* being r. *Bring* p. 161. l. 19. *for* pollicie r. *palſie* p. 163. l. 17. *for* mediator r. *mediation* & l. 30. *for* receivet r. *receiveth* & l. 32. *for* whomſoeve. r. *whomſoever* & l. 36. *for* it not r. *it is not* p. 167. l. 5. *for* world r. *flouls* p. 168. l. 1. *for* well for us r. *well-fares* p. 173. l. 30. *for* poſſeſſion r. *potion* p. 175. l. 31. *for* part r. *parts* & l. laſt *for* ſtatues r. *ſtatutes* p. 169. l. 3. *for* nuited r. *invited* & l. 31. *for* deſired r. *deſire*. p. 172. l. 6. *for* manifected r. *manifeſted* p. 176. l. 33. *for* proſecuting r. *perſecuting* p. 177. l. 19. *for* promiſe r. *proweſs* & l. laſt *for* or ſubſiſtance r. *of ſubſiſtance* p. 178. l. 2. *for* are, at, r. *are not at* & l. so. *for* Diſſmition r. *Diffinition* p. 179. l. 24. *for* to the ſon r. *to be the ſon* p. 181. l. 28. *for* monuments r. *momens* p. 183. l. 16. *for* of God r. *or God* p. 185. l. 24. *for* declarins r. *declare* p. 186. l. 30. *for* oration r. *occaſion* p. 188. l. 14. *for* commendable betwixt r *commendable condition betwixt.*

Imaginations, and every high thing that is exalted againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt, and having Ready the vengeance againſt all diſobedience, when obedience is full and compleated, which it ever was, and is, in the Lord Chriſt, 2 Cor. 10. 4, 5, 6.

WE conclude therefore conſidering the premiſes, that it is a moſt righteous thing in Chriſt to pronounce this ſentence, againſt the ſpirit of falſe interpretation in whomſoever it appears, That I ſhall never bear that *Urim* and *Thummim*, that light and perfection, ſo, to ſee the Son of God, as to inſtale into the Office of the Prieſt, who enters into the Holy of Holyeſt; and therefore ſhall never be authoriſed to bleſs or ſpeak well of ſuch as come, or ſpring up by the power of the ſpirit, in the Name and Authority of the Lord; That King of Saints, and Holy One of God ſeparated marvelouſly, and exempted by ſigns of honour from all common and prophane uſe, to the exerciſe of holineſs and manifeſtation of Gods vertues for ever, 1 *Pet.* 2. 9. whom the ſpirit of falſe interpretation doth ever vilifie, preferring the Kings of the Nations (round about *Jeruſalem*, that is about) who are appointed only to profane and common uſes, before that holy One of God, *John* 19. 12, 13, 14, 15. *Acts* 17, 6, 7. Therefore let that houſe be deſolate, and that ſpirit of falſe interpretation, let it be for ever aſhamed; *Amen, ſo be it.*

Faults

Faults escaped in the Printing of this Treatise, Entituled, *An Antidote*, &c.

In the Epistle to the Reader, page 1. line 1. *for* unto thee this only, read *for unto thee only this* p. 1. l. 19. *for* ones r. *one* p. 2. l. 17. *for* the r. *they* p. 5. l. 2. *for* neer r. *meer* & l. 26. & 27. r. *his magnifical* p. 12. l. 20. *for* ond r. *and* p. 14. l. 2. *for* vins r. *vine* & l. 18. *for* nnd r. *and not eat* p. 15. l. 29. *for* subservant r. *subservient* p. 16. l. 4. *for* a price r. *a prize* p. 18. l. 18. r. *which is* p. 19. l. 14. *for* carnally r. *carnalize* p. 20. l. 26. *for* distinction r. *distinction*. p. 25. l. 6. *for* compactable r. *compatible*. p. 26. *for* the r. *they*. p. 26. l. 33. *for* lissoning r. *listning* p. 27. l. 2. r. *long as we* p. 28. l. 16. *for* gosyel r. *gospel* p. 30. l. 1. r. *best of their* p. 41. l. 33. *for* thy r. *any*. p. 47. l. 4. *for* naturely. r. *naturaly* p. 53. l. 34. r. *they could not ease him* p. 56. l. 33. *for* witherwith r. *withereth* p. 58. l. 32. r. *consistence* p. 59. l. 3. r. *belongs* p. 60. l. 29. r. *if the Loins* & l. 33, dele *the* p. 61. l. 7. *for* power over dominion or me r. *power or dominion over me* towards the end of the Preface *for* indubicable r. *indubitable*.

In the Book it selfe, p. 1. l. 13. r. *as being* p. 2. l. 26. *for* assemblance r. *a semblance* p. 2. l. 35. r. *they act* p. 4. l. 25. *for* rour r. *rout* p. 10. l. 12. *for* we hunt r. *ye hunt* p. 13. l. 10. *for* yet r. *ye* p. 21. l. 12. *for* science r. *Ciens* & l. 29. *for* bring r. *bringing* p. 29. l. 25. r. *called the Land* p. 31. l. 37. *for* shat r. *that* p. 32. 26. *for* vale r. *veil* p. 32. l. 30. r. *using* p. 33. l. 14. *for* broad r. *brood* p. 38. l. 16. *for* noon r. *upon* p. 44. l. 10. *for* out r. *ought* p. 56. l. 3. r. *on high* & l. 13. r. *invalidating* p. 56. l. 21. *for* us r. *as* p. 62. l. 6. r. *Officers* & l. 29. *for* stronger r. *stranger* p. 65. l. 24. *for* entire r. *entry* p. 61. l. 12. *for* the cast r. *they cast and leave out the Parenthesis* p. 70. l. last but one *for* chiel r. *chief* p. 71. l. 21. *for* rebust r. *rebuke* p. 87. l. 17. & 18. r *and all comes* p. 88. l. 12. r. *titles* & l. 20. r. *and not* p. 125. l. 9. *for* bur r. *but* p. 126. l. 19. *for* knew r. *know* p. 184. l. 28. r. *whips* p. 259. l. 30. *for* Microsmos r. *Microcosmos* p. 264. l. 17. *for* cessity r. *necessity*